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AND

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VOL. LIX

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JACQUES MARQUETTE, S.J.

[From photograph of statue by Sig. Gaetano Trentanove (of Florence, Italy), which represents Wisconsin in Statuary Hall in the Capitol at Washington.]

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. LIX

LOWER CANADA, ILLINOIS, OTTAWAS

1673-1677

CLEVELAND: The Burrows Brothers Company, PUBLISHERS, MDCCCC

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PREFACE TO VOL. LIX

Following is a synopsis of the documents contained in this volume:

CXXXIII. The greater part of the *Relation* of 1673–74 appeared in Vol. LVIII.; the remainder is herewith presented. This comprises only the report on the two Montagnais missions, at Tadoussac and the Seven Islands. The former of these is given in Crépieul's journal of his winter spent with the savages (October 4, 1673, to May 24, 1674) at Lake St. John. Departing from Quebec, he spends a week at the Jeremie islets, with a small band of Papinachois encamped there. At Chicoutimi, he finds two hundred Indians awaiting him, to whom he ministers during ten days. On November 2, he departs with one of their bands, to accompany them in their winter wanderings. During the entire cold season, they rove about the neighborhood of Lake St. John, wherever a prospect of food attracts them; and their wretched existence is shared by the brave missionary, who, with undaunted zeal and devotion, instructs them and celebrates the rites of the Church, whenever time or place permits these pious services. About the middle of January, he is so fortunate as to obtain news of Father Albanel, whom he visits, finding the latter temporarily disabled by an accident. In February, the savages in the Lake St. John region are overcome with terror by an Iroquois raid. They

hastily abandon their cabins, and gather in a rude fort for their defense. Ascertaining, however, that the enemy has gone in another direction, Crépieul goes to visit the Mistassinis, living near the lake of that name; with them he remains six or seven weeks, and baptizes more than a hundred persons, including two chiefs. On May 6, a part of the band embark for Quebec, to implore Frontenac's aid against the Iroquois; and Crépieul goes with them.

At the Seven Islands, far down the Labrador coast, Father Nicolas has held a sort of flying mission among the Oumamiois tribes of that region. He finds them friendly, and well disposed toward the faith; but his stay with them lasts only three days, for he and the French traders are compelled by an epidemic of scurvy to leave the islands. He promises, however, to return next year, and instruct the savages more fully.

CXXXIV. After his return to Quebec, Nicolas prepares a "memorandum for a missionary who will go to the Seven Islands." He informs his successor how many Indians he will find there, and of what tribes. He must understand the Montagnais language, in order to talk with these savages. Nicolas mentions the scanty natural products of that desolate region, and advises that the French should establish fisheries there, which would be exceedingly profitable to them, and would enable a missionary to labor with the savages during the summer. He adds a list of the Indians who had been baptized in that tribe.

CXXXV. This is a letter (dated October 24, 1674) from Dablon to the French provincial, giving a survey of the mission field at that time. Albanel, notwithstanding the obstacles that he has encountered

on the way, and the danger of losing his life if he goes on, has continued his journey to Hudson Bay, where the English have already established themselves. Marquette, since his discovery of the Mississippi, has been preparing to labor among the Illinois. The other Fathers in the Ottawa missions have, during the year, "baptized more than five hundred infidels." In that region are now three permanent residences — those at De Pere, St. Ignace, and Sault Ste. Marie.

In Acadia, Pierron has spent part of the past year. During the winter, he travels in disguise through the English colonies, where he finds "naught but desolation and abomination among the heretics, who will not even baptize the children, and still less the adults." He is able to baptize but few, "on account of their obstinacy;" he has, however, "the happiness of preparing a heretic to make his abjuration." At Boston, Pierron is suspected of being a Jesuit, and is cited to appear before the General Court; but he evades the summons. In Maryland he finds a few English Jesuits in disguise; he desires to be sent to assist them, and to establish a mission among the Indians there; but Dablon considers this scheme, for many reasons, impracticable.

The Iroquois missions are prosperous. The Mohawks "are being converted in greater numbers than ever;" but Bruyas's efforts are greatly hindered by the Dutch heretics. The Senecas are least inclined to embrace the faith; but the missionaries among them "fail not to win many victories over hell." Among the Montagnais, Crépieul is engaged in tireless labors, both summer and winter. The Iroquois colony at La Prairie, and that of the Hurons

at Lorette, bring consolation to the missionaries, on account of their devotion and saintly living. The new church at Lorette, patterned after the Holy House of Loreto in Italy, is becoming a favorite resort for pilgrims from all parts of Canada. Dablon again extols the zeal and self-renunciation of all the apostles of the faith in New France.

CXXXVI. One of the most valuable and important documents in our series is the journal of Father Marquette, describing the voyage in which he and Joliet discovered and explored the Mississippi River. It is prefaced with a brief note by Dablon, which mentions Marquette's early desire to carry the gospel to the Southern tribes, and his opportunity for doing so when Joliet is chosen by Frontenac and Talon to explore the then unknown water-routes beyond Lake Michigan. Dablon also praises the fitness of Joliet for this undertaking.

Marquette recounts the details of their voyage, which begins May 17, 1673, at the St. Ignace mission. They journey via Green Bay, visiting on the way the Menomonee Indians, who endeavor to dissuade them from their enterprise — saying that there are ferocious tribes on the great river, some of whom are at war together, who will kill any stranger; that horrible monsters and demons will endanger their lives, etc.

Passing through the bay, and ascending the Fox River, they arrive at the Mascouten village June 7. Marquette describes at length two remarkable plants, the wild rice and snake-root. The Frenchmen at once call the elders, and ask them for guides on their way, which is readily granted. These savages conduct them to the Fox-Wisconsin portage, whence

the travelers make their way alone. On June 17, they enter the Mississippi, "with a Joy that I cannot express." Marquette gives a minute description of the great river, the lands through which it passes, and the fauna of that region, most of which are strange and curious to the Canadians. Among these animals, he gives especial attention to the buffalo.

The voyagers proceed more than sixty leagues without seeing any human being, until June 25, when they discover a beaten path from the river inland. Marquette and Joliet follow this, and reach an Illinois village, the people of which receive them most hospitably, and with elaborate ceremonies, which are fully described. A chapter is devoted to an account of their customs and usages. Marquette praises the gentleness and docility of the Illinois savages. They use guns, and carry on an extensive trade in slaves, whom they capture from more remote tribes. They raise abundant crops of Indian corn and other vegetables. The calumet, or ceremonial pipe, and the dance in honor of it, are fully described. One of these pipes is given to Marquette and his party, as a safeguard for their passage through the hostile nations farther down the river.

After remaining several days with the friendly Illinois savages, the explorers resume their voyage. They find new and curious plants, and agreeable fruits. Near Alton, Illinois, they see on the smooth face of a bluff paintings of strange monsters, so frightful in appearance that "the boldest savages dare not Long rest their eyes" upon them. Shortly after passing these grotesque figures, they narrowly escape being wrecked in the swollen and turbid flood poured forth at the mouth of the Missouri River.

The reports which they have already heard from the savages regarding this stream lead them to hope that, by ascending it far enough, they may gain other rivers which will furnish the long-sought passage to the Western Sea. Near the mouth of the Ohio, they find rich deposits of iron ore. They now begin to experience the torment of mosquitoes.

Somewhat farther down, they encounter a band of savages, who at first appear to be hostile; they prove, however, to be "as frightened as we were," and soon become pacified. Again, at the mouth of St. Francis River, they are in danger of losing their lives, being attacked by the Mitchigameas, who dwell there. In this emergency, they are saved by displaying the calumet which the Illinois gave them. On the next day they proceed to the mouth of the Arkansas, where another tribe dwells. These savages are friendly, and warn them that they cannot go farther without great danger.

At this point, Marquette and Joliet take counsel together as to their next proceeding. They are now well satisfied that the great river, on which they have voyaged more than a thousand miles, flows into the Gulf of Mexico. If they advance, they are in danger of imprisonment, and perhaps death,—thus risking the loss of all that they have gained from their long and perilous journey. Accordingly, they begin (July 17) their return voyage; but this time they ascend the Illinois and Des Plaines rivers, and enter Lake Michigan by the Chicago River. They stop on the way to visit a Kaskaskia band, who desire Marquette to come again to instruct them; also the Peorias, where he baptizes a dying child, which alone repays the missionary for his long and

toilsome journey. At the close of September, they reach the De Pere mission.

CXXXVII. This is Marquette's (unfinished) journal of his second voyage to the Illinois tribes — a journey with pathetic ending, for he dies on the way, while striving to reach Mackinac. Departing from De Pere October 25, 1674, accompanied by two Frenchmen, he enters the waters of Lake Michigan via the portage at Sturgeon Bay. There they fortunately meet a party of Illinois Indians, who desire the Father to go under their escort. Now begins a long and tedious voyage, so interrupted by storms and severe cold that it is not until December 4 that the party reach Chicago River. The Father is again ill, on account of his privations and hardships, and finds himself unable to proceed farther. Accordingly, Marquette and his two Frenchmen spend the winter at the portage,— alone, except for occasional visits from the savages. Early in January, a French trader in that region hears of the Father's illness, and sends him food by a surgeon who is with him. The Illinois savages, among whom he had intended to carry on a mission, also bring him gifts, and beg him to come and dwell with them.

In February, Marquette's health begins to improve, owing to his devotions to the Virgin. The last week in March brings a south wind, and the river opens; a sudden freshet nearly carries away the Frenchmen and their goods. This gives them, after various delays, an opportunity to resume their journey; but it is not until April 8 that they reach the Illinois village. Marquette's journal ends upon the 6th, while he and his men are awaiting favorable weather to descend the Des Plaines River.

CXXXVIII. In this document, Dablon briefly relates this second voyage of Marquette, adding details of his death, and of the removal (1677) of his bones to Mackinac. After reaching the Illinois village, the Father holds (three days before Easter) a great council, where over 1,500 men are present, besides the women and children. He explains to them the mysteries of the faith, and celebrates mass; and on Easter Sunday holds similar services. The savages listen with delight, and would gladly retain him among them; but his malady is so increasing that he is compelled to depart. He sets out for Mackinac, hoping to reach the mission-house there in time to die within its walls; but his strength fails so rapidly that he is obliged to land near Ludington, Michigan, where he dies on the same day (May 18, 1675). His faithful companions there inter his body, which is removed two years later, by some of his Ottawa disciples, to the St. Ignace mission at Mackinac. There it is reinterred, with all the solemnity possible; and this tomb becomes a favorite resort for the Christian savages. The document closes with "a brief summary of his virtues," prominent among which are his zeal and meekness, and his devotion to the Virgin.

CXXXIX. For the year 1675, Dablon sends to his provincial an account of "the present condition of the missions in New France." It begins with a brief survey of the Ottawa mission, followed by the account of Marquette's last voyage and death which we present in Doc. CXXXVIII.

At Sault Ste. Marie, with its dependent missions on the islands and northern shore of Lake Huron, over one hundred and twenty persons have been

baptized, "notwithstanding all the opposition that the devil raises up against the Gospel by various superstitions"—to oppose which the missionaries have more than once risked their lives. At St. Ignace (Marquette's post), the new chapel built last year was, at its opening, "consecrated by sixty-six baptisms," administered to Hurons and Algonkins who have settled there. At De Pere, André has, by mingled patience and firmness, conquered the minds, "most ferocious and superstitious," of the savages in that region. He has formed "a church of four or five hundred Christians;" and has baptized a hundred and forty persons during the past year. Among the Central Wisconsin tribes, Allouez has baptized a hundred and sixty. The Mascouten village has been increased, by refugees from many tribes, to a population of 20,000 souls—a parish too large for Allouez, who is now aided by Silvy. Letters from the former give some account of his work there. As usual, the great obstacle in the way of the missionaries is the blind adherence of the savages to their superstitions, especially where dreams are concerned.

A short report is given from each of the Iroquois missions. Bruyas, superior of all these, writes from Agnié that he has baptized eighty persons there. His labors have received much aid from the conversion of Assendassé, a notable Mohawk chief, and from a gift, made to the church of Agnié, of a miraculous image, that of Our Lady of Foye. The Oneidas, most cruel of all the Iroquois, "are now so changed through Father Millet's care that it may be said that from wolves they have become lambs." Several prominent chiefs here also have been converted. At Onondaga, also, the church is flourish-

ing. Lamberville has gained much influence among the savages by his ability in using medicines for the cure of sicknesses. Carheil has not been so fortunate at Cayuga; the arrogance of those savages is great, and they insult and abuse him when, as often happens, they become intoxicated. The Senecas also are intolerably insolent since they defeated the Andastes; they talk of going to war against the French; and the three missionaries who labor among them "are in almost continual danger of being murdered by those barbarians."

As for the missions at the North, no word has been received from Albanel since he set out, two years ago, for Hudson Bay. Vague Indian reports indicate that he has either been killed, or captured by the English and sent back to Europe. Crépieul, his health broken by continual exposure, has been recalled to Quebec for rest, and Boucher takes his place.

A noble record is made by the Iroquois colonists at La Prairie; "although surrounded on all sides by the most scandalous drunkenness," they are distinguished among their neighbors as "those who do not drink, and who pray to God aright." Their virtue is illustrated by an account of the pious death of a young man named Skandegorhaksen. Dablon gives an interesting account of visits made to La Prairie by Bishop Laval, and later, by the new intendant, Duchesneau. These distinguished guests are welcomed by the savages in their own fashion, with every mark of honor. During the bishop's visit, a rumor comes that a hunting-party of prominent men from La Prairie have been attacked and slain by enemies. These good Christians nobly put

aside their private griefs, that they may duly honor the visit of the head of the Canadian church; and thus "the whole stratagem which the devil seemed to have invented solely to disturb the minds of the savages, and to prevent the good results of Monseigneur's visit, served but to make the virtues of our new Christians shine more brightly."

Duchesneau, the intendant, also visits the La Prairie colony, accompanied by many officials and prominent habitants. He lights the bonfire on St. John's day, holds a general council with the savages, and provides them with a bountiful feast.

R. G. T.

MADISON, WIS., November, 1899.

CXXXIII (concluded)

RELATION OF 1673-74

The greater part of this document appeared in Volume LVIII.; its concluding section is herewith presented.

Missions des Montagnais ou Algonquins Inférieurs pendant les années 1673 et 1674.

CHAPITRE I.

DE LA MISSION DE TADOUSSAC.

LE P. François de Crépieul, qui a la charge de cette Mission, témoigne recevoir toujours beaucoup de satisfaction de la conduite de ses chrétiens. Les fatigues qu'il a endurées en les accompagnant dans les bois pendant tout l'hiver ne se peuvent concevoir que par ceux qui les ont éprouvées. Après tout, elles sont bien douces, lorsqu'on les souffre pour aller à la recherche de pauvres brebis égarées, que le Fils de Dieu est venu chercher lui-même. Cette petite Église de Tadoussac a été augmentée, cette année, de plusieurs adultes et de vingt-deux enfants, qui ont reçu la grâce du baptême. Nous donnons ici le journal du voyage et des travaux du P. de Crépieul chez les Papinachois, les Mistassins, etc., tel qu'il nous l'a envoyé.

JOURNAL DU P. DE CRÉPIEUL.

LE 23 septembre 1673, après soixante-dix ou quatre-vingts lieues faites en canot, et après avoir couru divers périls et essuyé plusieurs fâcheux temps dans une saison assez incommode, couchant sur le sable ou sur quelque rocher, j'arrivai à Québec, d'où quelques jours après je m'embarquai pour aller aux Papinachois, de là à Chegoutimi, et ensuite au lac

Missions of the Montagnais or Lower Algonquins during the years 1673 and 1674.

CHAPTER I.

OF THE TADOUSSAC MISSION.

FATHER François de Crépieul, who has charge of this Mission, states that he continues to derive much satisfaction from the conduct of his Christians. The fatigues which he has endured while accompanying them in the woods during the whole winter can be imagined only by those who have experienced them. After all, they are very sweet when one suffers them in searching for poor wandering sheep, whom the Son of God came himself to seek. This small Church of Tadoussac was increased this year by several adults and twenty-two children, who received the grace of baptism. We present here the journal of Father de Crépieul's journey and labors among the Papinachois, the Mistassins, and other tribes, as he has sent it to us.

FATHER DE CRÉPIEUL'S JOURNAL.

ON the 23rd of September, 1673, after journeying seventy or eighty leagues in a canoe, and having encountered various dangers and endured much bad weather in a rather inclement season, sleeping in the sand or on a rock, I reached Quebec. Thence I set out, a few days afterward, to go to the

Saint-Jean, où je devais passer un troisième hiver avec une bande de Sauvages.

Dès le jour du départ, le 4 octobre, je commençai ma mission par le baptême d'un enfant Etchemin âgé de deux ans. Nous fûmes ensuite surpris d'un vent impétueux qui nous mit en danger, et, rompant un des câbles de la barque, nous obligea de relâcher. Trois jours après, un vent fort favorable nous poussa bien avant dans notre route et nous fit aborder, au bout de deux jours, aux îlets de Jérémie, où je trouvai cinq cabanes de Papinachois qui nous attendaient et que j'instruisis pendant six ou sept jours.

Le 21 octobre, nous levâmes l'ancre avec un vent assez favorable et nous prîmes notre route vers le Saguenay; mais étant surpris de la nuit, et le vent venant à se grossir, nous fûmes en danger de nous perdre, la barque étant extraordinairement agitée et se remplissant d'eau. Ce fut même une merveille comment nous n'échouâmes point; car le vent nous avait poussé avec tant de violence, quoique nous n'eussions point de voile, que vers minuit nous nous trouvâmes près de terre. Cette tempête dura dix heures entières, pendant lesquelles nous croyions à chaque moment devoir faire naufrage; mais enfin Dieu nous rendit le calme et nous fit arriver à Chegoutimi. J'y trouvai deux cents Sauvages qui m'attendaient; je leur fis des instructions pendant dix jours, confessant et communiant ceux que l'âge rendait capables de ces sacrements. J'enterrai aussi le fils du chef de Tadoussac, qui montra en ses derniers moments une résignation vraiment chrétienne.

Le dernier jour d'octobre, je baptisai un enfant et donnai l'extrême-onction à une moribonde très-bien disposée au grand voyage de l'éternité. Nous

Papinachois, thence to Chegoutimi, and afterward to lake St. John, where I was to pass a third winter with a band of Savages.

On the day of my departure, the 4th of October, I began my mission by baptizing an Etchemin child two years old. We were afterward surprised by a violent gale which endangered our lives, and, by breaking one of the cables of our bark, compelled us to put back. Three days afterward, a very favorable wind carried us a long distance on our voyage, and brought us at the end of two days to the Jérémie islets.[1] There I found five cabins of Papinachois, who awaited us, and I instructed them for six or seven days.

On the 21st of October, we weighed anchor with a very favorable wind, and sailed in the direction of the Saguenay; but, being surprised by darkness, and the wind rising, we were in danger of shipwreck; for the bark was greatly tossed about, and filled with water. It was even a marvel that we did not run aground; for the wind impelled us so violently, although we had no sail set, that about midnight we were close to the land. This storm lasted ten whole hours, during which we expected to be wrecked at any moment. But at last God gave us calm weather again, and enabled us to reach Chegoutimi.[2] I found there two hundred Savages waiting for me; I instructed them for ten days, confessing and administering communion to those who were old enough to receive those sacraments. I also buried the son of the chief of Tadoussac, who in his last moments displayed truly Christian resignation.

On the last day of October, I baptized a child,

passâmes le lendemain, jour de la Toussaint, dans les exercices de dévotion que demandait une si grande fête; presque tous les Français et les Sauvages se confessèrent et communièrent. En outre, je donnai le viatique à deux malades et le baptême à un enfant. Les chefs de Tadoussac et de Sillery firent de belles harangues, en faveur de la Prière, à l'occasion du festin d'adieu que leur offrirent les Français qui devaient partir le lendemain. En effet, le 2 novembre, après avoir rendu nos devoirs aux âmes du purgatoire, la barque fit voile vers Québec et me laissa seul avec mes chers Sauvages, qui se disposèrent à aller hiverner chacun de leur côté. Sur le soir, je partis accompagné de six canots de Sauvages, avec lesquels j'allai coucher vers le rapide de la grande rivière qui descend du lac Saint-Jean et se rend dans la belle rivière du Saguenay. Le lendemain, nous fûmes obligés de porter notre canot et tout ce que nous avions avec nous pendant deux lieues, avec beaucoup de fatigue, marchant tantôt dans la boue et tantôt dans les neiges. Pendant que nous marchions, je remarquai de funestes traces du grand tremblement de terre de 1663; je fis aussi rencontre de quatre familles d'Outabitibecs que j'instruisis. Au bout de notre chemin, je trouvai un gros rapide et la belle rivière des Papinachois. Deux jours après, ces quatre familles que nous avons rencontrées se joignirent à nous, et, tous ensemble, nous entrâmes dans le bois pour y chercher notre vie, et pour aller au devant d'une grande quantité de Sauvages qui devaient descendre, le printemps.

Après avoir heureusement traversé sept rapides, les glaces commencèrent à nous boucher le passage, ce qui nous obligea de nous arrêter sur une

and administered extreme unction to a dying woman, who was very well prepared for the great journey of eternity. We spent the following day, the feast of All Saints, in the devotional exercises which so important a feast required; nearly all the French and Savages confessed and received communion. Moreover, I gave the viaticum to two sick persons, and baptized a child. The chiefs of Tadoussac and Sillery delivered eloquent harangues in favor of Prayer, on the occasion of the farewell feast given them by the French, who were to leave on the following day. In fact, on the 2nd of November, after performing our duties for the souls in purgatory, the bark set sail for Quebec, and left me alone with my beloved Savages, who prepared to go to their winter quarters, each band to their own district. In the evening, I started in company with six canoes of Savages, with whom I spent the night near the rapid of the large river that flows from lake St. John, and falls into the noble Saguenay river. On the following day, we were obliged to carry our canoe and all our effects for two leagues, with much fatigue — walking sometimes in mud, and sometimes in snow. While we were marching, I observed the disastrous effects of the great earthquake of 1663.[3] I also met four families of Outabitibecs, whom I instructed. At the end of our road I came upon a great rapid, and the fine river of the Papinachois.[4] Two days afterward, these four families whom we had met joined us; and all together we entered the woods, to seek our livelihood, and to meet a great number of Savages who were to come down in the spring.

After successfully passing seven rapids, the ice began to block our way, and this compelled us to

montagne. Nous construisîmes deux cabanes, composées de trente-quatre personnes, que j'instruisais tous les jours en attendant que les neiges fussent assez épaisses pour qu'on pût aller en raquettes. Il faut avouer que si la vie d'un missionnaire est pénible, elle est aussi remplie de bien des consolations. Ce n'en était pas une peu sensible pour moi de voir tous les jours mes instructions recherchées, écoutées et suivies avec une ferveur incroyable par les plus petits comme par les plus grands. En souvenir de notre passage, je plantai une croix dans cette vaste solitude.

Le 19 novembre, nous allâmes cabaner à une grande lieue de là, en un endroit où la chasse était bonne, mais où le manque d'eau — car la neige fondue n'étanche presque pas la soif — et où la fumée, qui était fort incommode, nous donna grande matière à patience. Nous ne sortîmes de ce lieu que le 6 décembre, parce que les premiers froids furent plus tardifs qu'à l'ordinaire. Nous avons célébré la fête de saint François-Xavier et ensuite celle de l'Immaculée Conception avec toute la dévotion possible, nous occupant, pendant ces jours et pendant leur octave, à chanter des cantiques spirituels en langue sauvage. Ce fut vers ce temps qu'il arriva près de nous un assez grand tremblement de terre. J'eus encore occasion, pendant notre marche, d'observer les étranges ravages de l'épouvantable tremblement de terre qui eut lieu, il y a quelques années, en ces contrées sauvages. On y remarque aussi les traces récentes que de cruels incendies ont laissées dans ces vastes forêts. Les Sauvages disent qu'ils se sont étendus jusqu'à plus de deux cents lieues.

Le 15, je baptisai une petite fille qu'on nomma Marie.

stop upon a mountain. We built two cabins, to contain thirty-four persons; I instructed them daily, while waiting until the snow was deep enough to allow us to walk on snowshoes. It must be admitted that, if a missionary's life be a painful one it is also full of many consolations. It was no small pleasure to me to see, every day, my instructions sought after, listened to, and followed with incredible fervor by the youngest as well as by the older persons. In remembrance of our passage here, I erected a cross in this vast solitude.

On the 19th of November, we went a long league thence, to encamp in a place where game is plentiful; but there the want of water,—for melted snow hardly quenches thirst,—and the smoke, which was very annoying, greatly tried our patience. We did not leave this place until the 6th of December, because the first frosts were later than usual. We celebrated the feast of saint Francis Xavier, and afterward that of the Immaculate Conception, with all possible devotion,—occupying ourselves on those days and during their octave with chanting hymns in the savage tongue. About this time there was a very noticeable earthquake near us. I had still further opportunity, during our journey, to observe the extraordinary ravages of the terrible earthquake that took place some years ago in these wild regions. There may also be seen the recent traces which cruel fires have left in these vast forests. The Savages say that they have spread over more than two hundred leagues.

On the 15th, I baptized a little girl, who was named Marie.

On the 18th, we journeyed through a fine level

Le 18, nous marchâmes dans un beau pays plat, entrecoupé de rivières et de lacs; nous y choisîmes un endroit pour dresser notre cabane. Nous y fûmes si persécutés de la fumée que très-souvent j'étais si persécutés de la fumée que très-souvent j'étais obligé, pour l'éviter, de m'exposer à la rigueur d'un vent froid et glacial. Les vents furent si violents pendant sept ou huit jours que nous craignions à tous moments qu'ils n'emportassent notre cabane faite d'écorce, ou qu'ils ne renversassent des arbres qui nous auraient écrasés dans leur chute.

Je fus ravi de voir une pauvre fille traîner sa mère sur les neiges, l'espace de trois ou quatre grandes lieues, pour avoir la consolation d'être auprès de nous, et de participer aux prières et aux instructions que nous faisions tous les jours. Je confessai et communiai cette pauvre malade selon son désir. Elle croyait mourir bientôt, mais Dieu la conserva pour exercer sa patience et celle de sa pauvre fille.

On me raconta en cet endroit une action généreuse qu'avait faite un de nos chrétiens, l'été passé. Il avait été invité à un festin superstitieux sans savoir qu'il le fût; mais, de bonnes chrétiennes l'en ayant averti au moment où il s'y rendait, il rebroussa chemin, et revint en sa cabane. On eut beau lui dire qu'il n'y avait rien à craindre, puisque la Robe noire, qui pourrait le trouver mauvais, n'y était pas. «Ce n'est pas elle, dit-il, que je crains, mais uniquement Celui qui a tout fait, dont les Robes noires ne sont que les interprètes.» Sa réponse édifia singulièrement les uns et donna beaucoup de confusion aux autres qui ne tardèrent pas à se repentir de leur faiblesse.

Nous passâmes la nuit et la fête de Noël dans notre pauvre cabane d'écorce: et nous la célébrâmes, sinon

country, intersected by rivers and lakes, and chose a spot for erecting our cabin. We were so harassed by the smoke that, in order to escape from it, I was very often obliged to expose myself to a cold and freezing wind. The wind blew so violently for seven or eight days that we feared it might at any moment carry away our bark cabin, or uproot trees which would have crushed us in their fall.

I was delighted to see a poor girl drag her mother over the snow for a distance of three or four long leagues, to have the consolation of being near us, and of participating in the prayers that we said and the daily instructions that we gave. I confessed and administered communion to this poor sick woman at her request. She thought she would soon die but God preserved her to exercise her patience and that of her poor daughter.

I was told, at this place, of a noble action performed by one of our Christians last summer. He had been invited to a superstitious feast, without knowing that it was so. But some good Christian women informed him of it, just as he was about to proceed thither; so he retraced his steps, and returned to his cabin. In vain was he told that there was nothing to fear, since the black Gown, who might deem it wrong, was away. "It is not he whom I fear," he said; "I dread only Him who has made all, and of whom the black Gowns are only the interpreters." His answer greatly edified some, and shamed the others, who soon repented of their weakness.

We passed the night and festival of Christmas in our wretched bark cabin; and we celebrated the feast, if not with splendor, at least with great

avec magnificence, du moins avec de grands témoignages d'amour et de dévotion envers l'adorable mystère du Dieu fait enfant, dont nous honorions la naissance.

Le 4 janvier 1674 nous partîmes de ce lieu, après y avoir laissé une belle croix, pour en aller planter une dans un autre endroit où nous arrivâmes bien fatigués. Nous y eûmes beaucoup à souffrir à cause des mauvais temps, des froids et de la fumée presque continuels.

Le 13 janvier, quelques Sauvages arrivèrent et nous apprirent en quel endroit se trouvait le P. Albanel qui était en route pour la baie du Nord. Je voulus aller le voir, et en même temps instruire quelques Sauvages qui n'étaient pas éloignés de lui, et auprès desquels un mal qui lui était survenu l'empêchait de se rendre.

Ainsi, le 16 janvier, je me mis en chemin avec un capitaine algonquin et deux Français. Nous partîmes après la messe, et nous fîmes cinq grandes lieues en raquettes, avec beaucoup d'incommodité, parce que la neige étant molle, elle rendait nos raquettes extrêmement pesantes. Au bout de cinq lieues, nous nous trouvâmes sur un lac de quatre à cinq lieues, tout glacé, où le vent faisait voler grande quantité de neige qui obscurcissait l'air et nous empêchait de voir où nous marchions. Après avoir fait une autre lieue et demie, avec bien de la peine, les forces commençaient à nous manquer. Le vent, le froid et la neige étaient si intolérables qu'ils nous obligèrent à retourner un peu sur nos pas pour couper quelques branches de sapin qui pussent, à défaut d'écorce, nous servir à construire une cabane. Ensuite, nous voulûmes faire du feu, mais il nous

manifestations of love and devotion for the adorable mystery of the God-child whose birth we honored.

On the 4th of January, 1674, we started from this place, after leaving a fine cross there to go and erect one in another place, where we arrived greatly fatigued. We had much to suffer from almost continual bad weather, cold, and smoke.

On the 13th of January, some Savages arrived, and informed us where I could find Father Albanel, who was on his way to the Northern bay. I wished to go and see him, and, at the same time, to instruct some Savages who were not far from him, and whom he was prevented from reaching by an accident that had happened to him.

I set out, therefore, on the 16th of January, with an Algonquin captain and two Frenchmen. We started after mass, and walked five long leagues on snowshoes — with much trouble, because the snow was soft and made our snowshoes very heavy. At the end of five leagues, we found ourselves on a lake four or five leagues long, all frozen over, on which the wind caused great quantities of snow to drift,— obscuring the air, and preventing us from seeing whither we were going. After walking another league and a half, with great difficulty, our strength began to fail us. The wind, cold, and snow were so intolerable that they compelled us to retrace our steps a little, to cut some branches of fir which might, in default of bark, serve to build a cabin. After this, we tried to light a fire, but were unable to do so. We were thus reduced to a most pitiful condition. The cold was beginning to seize us to an extraordinary degree, the darkness was great, and the wind blew fearfully. In order, therefore, to keep

fut impossible de l'allumer. Nous étions ainsi réduits au plus pitoyable état. Le froid commençait à nous saisir d'une étrange manière, la nuit était profonde et le vent soufflait horriblement. Ainsi, pour ne pas nous laisser mourir de froid, nous nous remîmes, malgré notre faiblesse, à marcher sur le lac pendant l'obscurité de la nuit, sans savoir où nous allions. Nous étions d'ailleurs toujours très-incommodés du vent et de la neige; mais, après une lieue et demie du chemin, il fallut succomber malgré nous, et nous arrêter à l'endroit où nous nous trouvions. Le danger où nous étions de mourir de froid me fit souvenir du charitable Pere de Noue qui, dans une pareille rencontre, fut trouvé mort sur la neige, à genoux et les mains jointes. Cette pensée me ranima; je fis à Dieu le sacrifice de ma vie, et j'unis ma mort, que je croyais être proche, à celle de ce pieux missionnaire. Les Français avec qui nous étions, abattirent quelques branches de sapin qu'ils mirent sur la neige, et sur lesquelles nous nous jetâmes, après avoir fait nos prières, et pris, pour tout repas, un peu de thériaque et sept à huit grains de raisin sec que nous trouvâmes par hasard sur nous. La lassitude nous faisait tomber dans le sommeil que le vent, le froid et la neige ne nous permettaient pas de goûter longtemps. Nous veillâmes ainsi tout le reste de la nuit. La Providence cependant nous a préservés de plus graves accidents, et nous le devons sans doute à l'intercession de la sainte Vierge à qui nous nous étions particulièrement recommandés. Le lendemain matin, deux Français de la cabane du P. Albanel arrivèrent bien à propos, et allumèrent un grand feu sur la neige. Un d'eux alla chercher de l'eau pour étancher notre soif qui

ourselves from dying with cold, we resumed our march on the lake, in spite of our fatigue, — in the obscurity of the night, without knowing whither we were going. We were, moreover, always greatly impeded by the wind and snow; but, after walking a league and a half, we had to succumb, in spite of ourselves, and stop where we were. The danger we ran of dying from cold caused me to remember the charitable Father de Noue, who on a similar occasion was found dead in the snow, kneeling and with clasped hands. This thought roused me; I made a sacrifice of my life to God, and united my death, which I believed to be near, to that of the pious missionary. The French who were with us, cut some fir-branches, which they laid on the snow; and we threw ourselves down on them, after saying our prayers and taking, for all repast, a little theriac and seven or eight raisins, that we happened to have with us. Fatigue caused us to fall into a slumber, which the wind, the cold, and the snow did not allow us long to enjoy; we therefore remained awake during the rest of the night. Providence, however, preserved us from more serious accidents, and we are no doubt indebted for this to the intercession of the blessed Virgin, to whom we had particularly commended ourselves. On the following morning, two Frenchmen from Father Albanel's cabin arrived, very opportunely, and kindled a great fire on the snow. One of them went for some water, to quench our excessive thirst. Then we resumed our journey on the same lake, and at last, in spite of the wind and snow drifting in our faces, we reached the spot where Father Albanel was. I found with him four cabins of Savages, whom I instructed. A serious

était excessive. Puis, nous nous remîmes en chemin sur le même lac; et enfin, malgré le vent et la neige, qui nous donnaient dans le visage, nous arrivâmes à l'endroit où était le P. Albanel. Je trouvai avec lui quatre cabanes de Sauvages que j'instruisis. Une blessure grave, occasionnée par la chute d'un pesant fardeau qui lui était tombé sur les reins, ne lui permettait pas de se remuer, et encore moins de faire les fonctions de missionnaire.

Deux jours après, je retournai à ma cabane, qui était environ à dix lieues de là. J'y administrai les derniers sacrements à une femme malade, qui me les demanda avec instance, et témoigna mourir fort contente. Cette bonne Sauvage faisait paraître de grands sentiments d'amour envers Dieu et de dévotion et confiance envers la Sainte Vierge. Je me rendis ensuite à deux cabanes de Sauvages Outabitibecs, qui étaient environ à quatre lieues de distance, et je leur expliquai les vérités du salut. Il n'est pas concevable avec quelle avidité ils écoutèrent mes instructions, et quelle dévotion ils apportèrent au sacrement de pénitence et à la communion.

Après être demeuré deux jours avec eux, je retournai à ma cabane, pour me disposer au voyage que je devais entreprendre chez les Mistassins et chez les Papinachois.

Le 2 février, je rencontrai encore une fois le P. Albanel.

Le 6, je le quittai, et j'allai avec les Sauvages qui m'accompagnaient me loger auprès d'une très-belle rivière où nous fûmes quelques jours en paix, jusqu'à ce que le P. Albanel m'envoya un Français pour m'avertir que l'épouvante était partout, qu'on croyait que les Iroquois étaient en marche et qu'ils avaient

injury, caused by the fall of a heavy load upon his loins, prevented him from moving, and still more from performing a missionary's duties.

Two days afterward I returned to my own cabin, about ten leagues from there. I administered the last sacraments to a sick woman, who begged me to do so, and who said that she died very happy. This good Savage woman manifested deep sentiments of love for God, and of devotion for and confidence in the Blessed Virgin. I then proceeded to two cabins of Outabitibec Savages, at a distance of about four leagues; and I explained the truths of salvation to them. It is impossible to conceive the avidity with which they listened to my instructions, and the devotion that they manifested for the sacraments of penance and communion.

After remaining two days with them, I returned to my cabin to prepare for the journey that I was to undertake to the Mistassins and Papinachois.

On the 2nd of February, I once more met Father Albanel.

On the 6th, I left him, and went with the Savages who accompanied me to encamp near a very fine river. There we remained some days in peace, until Father Albanel sent a Frenchman to warn me that fear reigned everywhere; that the Iroquois were believed to be on the war-path; that they had surprised a band of our Savages at lake Kinougami; and that the Outabitibecs and other tribes were gathering in a fortified enclosure for shelter and defense. This bad news compelled me to go to them, to confess and encourage them, because Father Albanel was still crippled by his injury. I set out, accompanied by one Frenchman.

surpris un parti de nos Sauvages au lac de Kinougami; que les Outabitibecs et autres tribus se rassemblaient dans une enceinte fortifiée, afin de s'y mettre à couvert et en défense. Ces tristes nouvelles m'obligèrent de les aller trouver pour les confesser et les encourager, parce que le P. Albanel était encore incommodé de sa blessure. Je me mis en chemin, accompagné d'un Français.

Nous fîmes vingt lieues dans les bois, avec des peines incroyables, et dans la crainte continuelle d'être rencontrés par les Iroquois. Nous trouvions sur notre route grand nombre de cabanes que la peur avait fait abandonner.

Le 3 mars, nous arrivâmes à l'endroit où les Sauvages s'étaient fortifiés. Ils étaient bien au nombre de quatre-vingts hommes bien décidés. Ils furent ravis de nous voir. Je les consolai de mon mieux et je les confessai. Cependant un de leurs chefs était allé avec trois jeunes gens pour découvrir l'ennemi; en attendant, nous passâmes quatre nuits dans l'épouvante, et pendant les deux premières nous couchâmes dans leur fort et sur la neige.

Le 5, ceux qui étaient allés à la découverte revinrent et nous rassurèrent un peu. Ils nous apprirent que le meurtre qui avait causé cette panique générale ne s'était pas fait si près de nous, mais au lac de Piécouagami, et que les Sauvages qui demeuraient sur ces bords allaient se fortifier et s'assembler en grand nombre pour attaquer les Iroquois, le printemps prochain.

Ces nouvelles, qui nous tranquillisaient, me permirent de retourner à ma première cabane. J'y étais depuis quelques jours, lorsque cinq Sauvages envoyés par le chef des Mistassins vinrent m'avertir de sa

We walked twenty leagues in the woods, with incredible difficulty, and in continual dread of being set upon by the Iroquois. On the way we came upon a great number of cabins abandoned through fear.

On the 3rd of March, we reached the spot where the Savages had fortified themselves; there were at least eighty determined men. They were delighted to see us. I consoled them to the best of my ability, and confessed them. Meanwhile, one of their chiefs had gone with three young men to reconnoiter the enemy; while awaiting their return we passed four nights in dread, and, during the first two, we slept in their fort and upon the snow.

On the 5th, those who had gone to reconnoiter came back and somewhat reassured us. They told us that the massacre that had caused the general panic had not taken place so close to us, but at lake Piécouagami; and that the Savages dwelling on its shores were going to fortify themselves, and gather in great numbers to attack the Iroquois the following spring.

This news, which quieted us, enabled me to return to my first cabin. I had been there a few days when five Savages, sent by the chief of the Mistassins, came to notify me on his behalf to go and instruct him. He had especially charged them to help me as much as they could, so as to smooth the difficulties and shorten the length of the journey that must be performed in order to reach him.

I set out with them on the 26th of March. We were obliged to walk in water half-way up to our thighs, and with great difficulty. We set up our cabin on the top of a hill that borders on the river called

part de l'aller trouver pour l'instruire. Il leur avait fort recommandé de m'aider autant qu'ils pourraient pour adoucir les difficultés et la longueur du chemin qu'il y avait à parcourir pour arriver jusqu'à lui.

Je partis avec eux le 26 mars. Nous fûmes obligés de marcher dans l'eau jusqu'à mi-jambes et avec bien de la peine. Nous établîmes notre cabane au haut d'une colline qui borde la rivière qu'on nomme Emenipemagau, à cause de sa rapidité et de plusieurs îlots dont elle est entrecoupée. Elle est en outre très-large et très-profonde, et extrêmement poissonneuse. Elle descend vers le nord-ouest, où, perdant un peu de sa largeur, elle prend le nom de rivière des Papinachois.

Nous marchâmes deux grandes journées pour trouver la chute d'eau dont elle est coupée. Ce ne fut pas sans de grandes fatigues, parce que nous étions obligés de marcher continuellement sur les glaces, qui étaient extrêmement unies et glissantes. Enfin nous arrivâmes à la belle rivière de Mauchautraganich. J'y trouvai plusieurs Sauvages qui me reçurent avec tous les témoignages de joie dont ils purent s'aviser. Ils n'épargnaient ni les festins, ni les danses, ni les chants, et ils venaient incessamment me visiter, au point que je trouvai ces pauvres gens tout disposés à recevoir mes instructions, et j'admirai les miracles de la grâce, qui les avait ainsi préparés à m'écouter. Je me mis à les instruire, en particulier et en public, pendant six ou sept semaines, qui me semblèrent bien courtes. J'en baptisai cent deux, tant enfants qu'adultes, et entre autres deux de leurs chefs. Ces bons Sauvages me témoignèrent publiquement leur joie et ne savaient de quelle manière me remercier du bien que je leur avais fait en

Emenipemagau, on account of its rapidity and of several islets in it. It is moreover very wide and very deep, and exceedingly well stocked with fish. It flows toward the northwest, where, losing a little of its width, it takes the name of "river of the Papinachois."

We journeyed fully two days to find the waterfall that breaks its course. This was not done without great fatigue, because we were obliged to walk continually on the ice, which was very smooth and slippery. At last, we reached the fine river of Manchautraganich.[5] I found many Savages there, who received me with all the evidences of joy that their minds could suggest. They spared neither feasts, nor dances, nor songs, and continually came to visit me — so much, that I found these poor people fully disposed to receive my instructions, and I admired the miracles of grace which had thus prepared them to listen to me. I set to work to instruct them, in private and in public, during six or seven weeks, which seemed to me very short. I baptized one hundred and two, both children and adults — and, among others, two of their chiefs. These good Savages publicly manifested to me their joy, and knew not how to thank me for the favor that I had done them by administering to them baptism. Four old men, whom I had deferred baptizing for a year, were among those who received me in this village. They stated in a public discourse how happy they esteemed themselves; and they invited me to instruct them more fully, and to come back to see them again, which I promised to do.

Among these Savages, several who had come from the Northern bay were greatly surprised at seeing

leur conférant le baptême. Quatre vieillards à qui je l'avais différé depuis un an étaient du nombre de ceux qui me reçurent dans cette bourgade; ils déclarèrent par un discours public combien ils s'estimaient heureux, et me convièrent à les instruire plus pleinement et à les revenir trouver, ce que je leur promis.

Parmi ces Sauvages, plusieurs, qui étaient descendus de la baie du Nord, furent fort surpris de voir des Français venir de si loin, et furent ravis d'entendre les discours que je leur adressai sur la religion. Ils promirent tous de se rendre au printemps prochain à l'endroit où ils apprendraient que je ferais la Mission, afin d'être instruits plus à loisir qu'ils ne pouvaient l'être pour lors; ils ajoutèrent même qu'ils s'efforceraient d'amener avec eux grand nombre de leurs compatriotes pour le même dessein.

Cependant une partie des Mistassins partirent peu de temps après pour Québec, afin d'aller présenter leurs respects à M. de Frontenac, gouverneur du Canada. Ils avaient aussi intention de lui demander sa protection contre l'Iroquois, de l'assurer qu'ils le prenaient pour leur père, et qu'afin de porter mieux la qualité de ses enfants, ils voulaient continuer d'aimer la Prière, pour laquelle ils savaient qu'il avait tant de zèle. Je m'embarquai avec eux. Pendant notre voyage, nous fûmes presque tous malades, et quatre ou cinq des plus âgés moururent. Ces bons Sauvages n'avaient point encore vu de missionnaires avant moi, et, comme ils s'étaient convertis dès les premières instructions qu'ils avaient reçues, Dieu voulut récompenser ainsi leur promptitude à obéir à la grâce, en leur accordant la grâce de mourir peu de temps après leur baptême. J'étais assez abattu par la faim que j'avais soufferte en diverses rencontres,

Frenchmen come from so great a distance, and were delighted to hear the discourses that I addressed to them upon religion. They all promised to come, in the following spring, to the place where they should learn that I was holding my Mission, in order to be instructed more at leisure than they could then be. They also added that they would endeavor to bring a large number of their countrymen with them, for the same purpose.

Meanwhile, a portion of the Mistassins left shortly afterward for Quebec, to present their respects to Monsieur de Frontenac, the governor of Canada. They also intended to crave his protection against the Iroquois; and to assure him that they took him for their father, and that, to become worthier of being his children, they would continue to love Prayer, for which they knew he was so zealous. I embarked with them. During our journey we were nearly all sick, and four or five of the older ones died. These good Savages had never seen any other missionaries before they saw me; and, as they were converted on receiving the very first instructions, it was God's will to thus reward their promptness in obeying grace, by granting them the favor of dying shortly after their baptism. I was somewhat weakened by the hunger that I had endured on various occasions, and by the fatigues caused me by so many arduous journeys; but God gave me still sufficient strength to carry out the rest of my undertaking.

We left on the 6th of May, and made three long portages before reaching the river of the Mistassins and that of the Papinachois. Bad weather, rain, and mosquitoes greatly annoyed us. I nevertheless visited some poor sick persons, and four large cabins,

et par les fatigues que m'avaient causées tant de voyages si difficiles, mais Dieu me donna encore assez de force pour achever le reste.

Partis le 6 de mai, nous fîmes trois grands portages avant que de nous rendre à la rivière des Mistassins et à celle des Papinachois. Le mauvais temps, la pluie et les maringoins, nous incommodèrent beaucoup. Je visitai cependant quelques pauvres malades et quatre grandes cabanes, que je trouvai sur les bords du Manaouni, rivière extrêmement poissonneuse, qui nourrit quantité de brochets d'une grosseur extraordinaire. Après être demeuré quelques jours auprès du grand et profond lac d'Echitagameth, où je baptisai trois personnes, je me remis en chemin, accompagné de vingt canots de Sauvages. Nous franchîmes heureusement douze rapides, où les eaux étaient si basses qu'il fallut nous mettre à l'eau pour traîner nos canots nous-mêmes, ce qui ne se put faire sans beaucoup de peine.

Le 24 mai, nous arrivâmes à Chécoutimi; j'y trouvai quelques Français et grand nombre de Sauvages, auxquels j'expliquai les vérités de notre Foi. Je conférai le baptême à trois enfants et je le différai à quelques adultes qui le demandaient; je voulais qu'ils en connussent encore mieux l'importance, et que j'eusse moi-même plus de loisir de connaître s'ils en étaient dignes.

Le 31, je quittai Chécoutimi, accompagné seulement de douze canots. Nous arrivâmes à Québec peu de jours après, et les Sauvages que j'avais emmenés allèrent sur-le-champ rendre leurs respects à M. le comte de Frontenac, qui les reçut avec bien de la bonté, et qui les exhorta fortement à continuer de vivre en véritables chrétiens.

that I found on the banks of the Manaouni, a river abundantly stocked with fish, which yielded a great many pike, of extraordinary size. After remaining some days near the great and deep lake Echitagameth, where I baptized three persons, I continued my journey, accompanied by twenty canoes of Savages. We successfully passed twelve rapids, where the stream was so low that we had to get into the water to drag our canoes ourselves, which could not be done without much difficulty.

On the 24th of May, we arrived at Chécoutimi; there I found some Frenchmen and a great many Savages, to whom I explained the truths of our Faith. I administered baptism to three children and deferred baptizing some adults who asked for it. I wished them to more fully realize its importance, and for myself to have more leisure for ascertaining whether they were worthy of it.

On the 31st, I left Chécoutimi, accompanied by only twelve canoes. We reached Quebec a few days afterward; and the Savages whom I had brought with me proceeded at once to pay their respects to Monsieur the count de Frontenac. He received them with great kindness, and earnestly exhorted them to continue to live as true Christians.

CHAPITRE II.

DE LA MISSION DES SEPT-ILES.

SOUS le nom des Sept-Îles est compris un pays de la côte du Nord, à plus de cent lieues de Québec, en descendant sur le fleuve de Saint-Laurent, où de fait l'on voit sept îles, qui ne sont composées que de rochers fort stériles et couverts seulement de méchants arbrisseaux. La plus grande n'a pas deux lieues de tour, et la plus près de la terre n'en est éloignée que d'une bonne lieue. Elles ne laissent pas pourtant d'être assez fameuses, à cause du concours des Sauvages, qui, après avoir chassé dans les forêts de la terre ferme, se rendent de temps en temps à la rivière assez voisine de ces îles, pour y trafiquer avec les Français que le commerce y attire.

C'est là proprement le pays des nations qu'on nomme Oumamiois, dont la langue tire son origine de celle des Sauvages de Tadoussac, quoiqu'elle ait beaucoup plus de mots et d'idiomes différents.

Ces Sauvages sont naturellement bons et fort traitables; ils témoignent des dispositions assez favorables au Christianisme, car pour avoir seulement entendu parler de la Foi par leurs voisins, ils désirent avec ardeur d'être instruits eux-mêmes et d'avoir au milieu d'eux quelqu'un de nos Pères.

Ils ne sont pas bien éloignés des Esquimaux, dont ceux qui les avoisinent du côté du midi ne sont

CHAPTER II.

OF THE MISSION OF SEPT ILES.

UNDER the name of Sept Iles is comprised a region on the North shore, more than a hundred leagues distant from Quebec, as one descends the Saint Lawrence River. There may indeed be seen seven islands, which are composed only of rocks,— very sterile, and having but stunted shrubs for covering. The largest of the islands is less than two leagues in circumference; and that nearest to the land is only a good league distant therefrom. They are, however, quite noted, on account of the concourse of Savages, who, after hunting in the forests on the mainland, resort from time to time to a river quite near these islands, in order to trade with the French who are drawn thither by commerce.

That region is properly the country of the tribes whom we call Oumamiois; their language takes its origin from that of the Tadoussac Savages, although it has many more words and a greater range of idioms.

Those Savages are naturally good, and very tractable; they manifest a disposition very favorable to Christianity, for although they have only heard of the Faith through their neighbors' talk, they eagerly desire to be themselves instructed, and to have among them one of our Fathers.

They are not very distant from the Esquimaux; their neighbors among those tribes toward the south are not so fierce as are the hordes of the same name

pas aussi farouches que d'autres peuplades du même nom qui habitent plus au nord. Ces derniers, ainsi qu'on nous l'a assuré, détruisirent l'an passé un vaisseau venu d'Europe, avec tout son équipage, pour venger la mort de quelques-uns des leurs, qui avaient été tués par des gens du navire, dans un démêlé survenu pendant qu'ils traitaient ensemble.

Toute la côte de cette mer est horrible à voir. Ce ne sont que des rochers entassés les uns sur les autres, chargés de méchants halliers et d'un petit bois fort épais, dans lequel les Sauvages ne pourraient pas chasser, s'ils n'étaient tout habillés de peaux, et non pas de nos étoffes, qui s'en iraient bientôt en pièces.

Ces roches sont coupées par beaucoup de rivières dont plusieurs, qui sont assez considérables, se déchargent dans la mer, et font à leur embouchure des havres fort commodes pour y recevoir des barques.

Le gibier est très-abondant en ces quartiers, mais ce sont tous oiseaux de mer, peu agréables au goût, parce qu'ils ont un goût d'huile qui est insupportable. L'on pourrait faire dans ces environs grande pêche de saumon, de morue, de loups marins et même de baleines qui se trouvent en abondance, et de toute grandeur, dans une belle et large baie, dans laquelle on les prendrait assez aisément. Ces deux sortes de poissons, les baleines et les loups marins, pourraient fournir à un grand commerce d'huile, si on l'entreprenait comme il faut.

Les Sauvages de ces côtes étant, comme j'ai dit, d'un assez bon naturel, et désirant d'être instruits, le P. Louis Nicolas a fait l'ouverture de cette Mission

who dwell farther north. These latter, as we have been assured, destroyed last year a vessel which had come from Europe, with all its crew, in order to avenge the deaths of some of their tribesmen; these had been slain by some of the ship's people, in a quarrel that arose while they were trading together.

All the coast of this sea is frightful to behold; there is naught but rocks piled together, encumbered with low thickets and a dense growth of stunted trees. Our Savages could not hunt there, if they were not entirely clad in skins instead of our stuffs, which would be quickly torn to pieces.

These rocky lands are intersected by numerous rivers; some of these, of considerable volume, discharge their waters into the sea, and at their mouths form very commodious harbors for the reception of barks.[6]

Game is very abundant in this quarter, but it comprises only sea-birds; their flesh is disagreeable to the palate, for it has an oily flavor that is insupportable. In that vicinity could be carried on an extensive fishery of salmon, codfish, seals,—and even whales, which are found in abundance and of great size,—in a fine and large bay, in which they could easily be taken. These two kinds of fish, whales and seals, could supply a great commerce in oil, if it were undertaken in the right way.

As the Savages of that coast are, as I have said, very friendly and desirous of being instructed, Father Louis Nicolas,[7] about the end of spring, made the beginning of that Mission. It is, correctly speaking, only an attempt; for the Father went mainly to ascertain how he ought to go to work, in order to labor efficaciously for the salvation of those peoples.

vers la fin du printemps. Ce n'est à proprement parler qu'un essai, car ce Père est allé surtout examiner comment on doit s'y prendre pour travailler efficacement au salut de ces peuples. Il y a baptisé quelques enfants, et a fait fonction de missionnaire envers les autres, pendant le peu de temps qu'il y est resté.

Le mal de terre, qui a fortement éprouvé les Français qui ont hiverné en ce pays, et qui même en a fait mourir deux, a obligé les autres à se retirer au plus tôt, et le missionnaire avec eux. Mais on a promis aux Sauvages que, le printemps prochain, il retournerait les voir pour les instruire entièrement, et leur faire part du sang de Jésus-Christ, qui ne l'a pas moins versé pour ces pauvres barbares que pour les rois de la terre.

Si l'on pousse plus avant dans ces régions du nord on trouvera encore d'autres nations plus farouches, il est vrai, que celle-ci, mais qui ne le sont pas tellement que les maximes de l'Évangile ne puissent les gagner à Dieu, aussi bien que les autres peuples sauvages de ce nouveau monde.

He baptized some children there, and performed the duties of a missionary toward the others, during the short time that he spent there.

The scurvy, which severely tried the French who wintered in that country, and even caused two of them to die, has obliged them, and the missionary also, to leave it as soon as possible. But he promised the Savages that next spring he would return to them, that he might fully instruct them, and make them share in the blood of Jesus Christ, which he has shed not less for these poor barbarians than for the kings of earth.

If one could push farther into those northern regions, one would find still other nations — more untamed, it is true, than are these; but not so much so that the maxims of the Gospel could not win them to God, as well as the other savage peoples of this new world.

CXXXIV—CXXXV

Miscellaneous Documents, 1673-74

CXXXIV.—Memoire pour un Miffionaire qui ira aux 7 isles; Louis Nicolas, [La Prairie, 1673]

CXXXV.—Lettre du P. Claude Dablon au R. P. Pinette; Québec, 24 octobre, 1674

SOURCES: Doc. CXXXIV. is reproduced from the original MS., which is conserved in the archives of St. Mary's College, Montreal. The text of Doc. CXXXV. is obtained from Douniol's *Relations inédites*, t. ii., pp. 3-15.

Memoire pour un Miſſionaire qui ira aux 7 isles q⁹ les Sauuages appellent Manis8-nag8ch ou Bien Mans8nok.

IL y Trouuera au printemps prochain en diuerses fois enuiron 150 perſonnes tant grands q⁹ petits il pourrea les uoir tous et peut estre d'autres qui arriueront des Terres ou des bords de la mer. den-haut il ny peut auoir q⁹ les Papinachois. den bas les 8mamis8etch qui ſont une nation des esKimeaux et les esKimeaux mesme pourront uenir toutes ces nations parlent quasi de meſme le fons de leur langue est Montagnes il est Beaucoup different de celuy de ceux qui uiennent a Tad8ssak et chek8timi et a Pig8agami Pour les entendre raiſonnablement il faut Bien ſcauvoir le Montagnes.

ceux q⁹ J'ay ueu au nombre de 26 3 iours q⁹ Jay este dans leurs pays me paroiſſent forts bons et bien traitables ils desirent de prier et ſe plaignent de ce q⁹ tout au plus ils uoyent les PP 2 ou 3 nuicts.

ceux qui ſont plus bas q⁹ les 7 Isles ſont plus farouches pour n'auoir Iamais hanté les francois ou europeans ils ont pourtant le naturel doux nõbſtant cela ils on desfaict un nauire des nations d europe et cela dans une querelle apres la boiſſon et la desfaicte de quelq⁹un de leurs gens q⁹ les europeans attaquerent et tuerent les premiers.

Toute la coſte de la mer est horrible il ny a pas un poulié de Terre tout est rochers, couuerts de Tres petits arbres pruches Sapins que la petit Bouleau

Memorandum for a Missionary who will go to the 7 islands, which the Savages call Manisounagouch, or, Properly, Mansounok.

HE will Find there next spring, at various times, about 150 persons, both adults and children. He will probably see all these—and perhaps others, who will come from the Interior or from the shores of the sea. From above, he can have only the Papinachois; from below, the Oumamiwetch, who are a nation of eskimeaux, and even the eskimeaux may come. All these nations speak nearly the same tongue. The foundation of their language is Montagnais; it is Very different from that of the people who come to Tadoussak and chekoutimi and to Pigwagami. To understand them aright, it is necessary to have a Good knowledge of Montagnais.

Those whom I saw, to the number of 26, during the 3 days that I spent in their country, appeared to me very good and quite tractable. They wish to pray, and complain that, at the most, they only see the Fathers for 2 or 3 nights.

Those who are farther down than the 7 Islands are less sociable, for they have Never associated with the french or europeans. They have, however, gentle natures. Notwithstanding this, they destroyed a european ship; and that in consequence of a quarrel after drinking, and the defeat of some of their people, whom the europeans had first attacked and killed.

The entire sea-coast is of frightful aspect. There is not even the space of a drying-ground of Soil; it is all rocks, covered with Very small trees of spruce

pas un bel arbre, il y a du gibier ſans fin tous oyſeaux de marine qui puent lhuylle a plaine Bouche.

il y a Beaucoup de petites riuiers et quelq⁹ grandes ou il y a de Beaux haures ou les petits bastimens entrent auec aſses de peine quand les vents ne ſont pas fauorables Tout le long de la coſte on uoit des loups marins dont les Sauuages uiuent tout l esté les francois peuuent faire Beaucoup dhuilles des loups marins q⁹ les fauuages tuent et des moulues queux mesmes prendront en abondance dans une grande Baye endeça des 7 isles uis a uis la riuiere St eustache et un peu au dela du Kaȣi qui est le bout de la baye en reuenant a quebek dans cette Baye Il y a grande quantité de groſses et de petites Balenes si les francois pouuoint trouuer le ſecret de les prendre ils pourroint bien fournir des huilles et faire un Beau commerce en europe auec cela.

Vn miſsionaire auroit Bien le Loisir d'ĩstruire les fauuages de toutes ces coſtes ſi les francois y faisoint la peſche des Balenes ſurtout, ou bien des loup marins ou tout au moins du ſaumon qui y abonde en diuerses riuieres particulierement dans celle q⁹ les sauuages appellent Chimanibit qui eſt uis a uis des 7 iſles Il ny a rien a faire pour un hyuernement pour les francois ny pour un missionaire a cauſe q⁹ les fauuages uont en trop petites bandes et ils n'ont pas Beaucoup de chaſse outre q⁹ les bois ſont tres difficelles a cauſe de lespeſſeur des bois quoq⁹ tres petits on y deschire toutes les hardes francoises cest pour quoy les fauuages ne veulent ſ'habiller q⁹ de peaux a cauſe q⁹ les forests eſtants tres espaiſses les chaſseurs y deschirent toutes les estoffes q⁹ les françois leurs Baillent dans moins d'un Jour.

and Fir,—save the little Birch, not one beautiful tree. There is no end to game, all marine birds,—which, to speak Frankly, stink of oil.

There are Many small rivers, and some large ones where there are Beautiful harbors, into which the little ships enter with considerable difficulty when the winds are not favorable. All along the coast, seals are to be seen, upon which the Savages live during the entire summer. The french can make a Great deal of oil from the seals that the savages kill, and from the codfish that they themselves will catch in abundance in a large Bay on this side of the 7 islands, opposite the river St. eustache and a little beyond Kawi, which is the end of the bay in returning to quebek. In this Bay, There is great abundance of Whales, large and small. If the french could find the secret of catching these, they could very well furnish oil, and thus carry on a Fine trade with europe.

A missionary would Easily obtain Opportunity to instruct the savages of all these coasts, if the french conducted fisheries there, especially for Whales, or else for seals,—or, at least, for salmon, which abound here in various rivers, especially in that which the savages call Chimanibit, which is opposite the 7 islands. There is nothing for the french or for a missionary to do in the winter, because the savages go about in too small bands, and do not have Much hunting. Besides, the woods are very hard to pass through, on account of the density of the trees, although these are very small; all french clothes are torn in them. On this account, the savages will wear nothing but skins, because, the forests being very dense, the hunters, in less than a Day, tear all the stuffs that the french Sell them.

Tous les 26 fauuages q⁹ J'ay ueu eſtoint Baptizes a la reserue de 3 petits enfans q⁹ Jay Baptizé

Voicy leurs noms

Ludouicus estamꝸ. papinachiꝸi.
franciſca apiкꝸſiꝸ ꝸpapinachiкꝸe.
fillii eorū et filiæ
ignatius nematchiabamat.
Josephus ꝸtchaꝸna.
Anna ꝸmiſcimau.
Anna KꝸaKꝸpana.
Maria nipeкaſꝸ. fait semblant de dormir
Joannam papamiſkꝸeꝸ Baptizaui die 3° Junii 1673. patrinus fuit d. lambertus

Antonius ꝸabꝸſAbꝸ Bouillon de lieure.
maria magdalena Iachagaſteꝸ ō uidi eius coniugē
ignatius atꝸiriniꝸ.
catharina cheskaiꝸ.

non recordantur nominū ſuorū
ꝸestchiniſi casꝸ faict femblant deſstre Jeune, duas habuit mulieres Interrogandus an &c. nomen illius nationis eſt ꝸepariꝸiaꝸj.

Kikꝸanꝸ a decem. annis Baptizatus ꝸtchiſestigꝸ natione
eius coniux nominatur pepisagꝸtaꝸ. Manikꝸaganikꝸe.
Filia eius catharina egꝸasitabeꝸ nominatur.
filius eius nominatur meschiſeabamat
Dẏonyſiū eius paruulū filiū Batizaui die 3 Iun 1673 nominant Sylueſtres Kamachiſtieꝸanet celuy quil faut qui ait mauuaiſe Teſte patrinus fuit dyoniſius ꝸron

All the 26 savages whom I saw were Baptized, with the exception of 3 little children, whom I Baptized.

Here are their names:

Louis estamou, a papinachi.
françoise apikousiou, a papinachi.
Their sons and daughters:
ignace nematchiabamat.
Joseph Outchaouna.
Anne Oumiscimau.
Anne Kwakoupana.
Marie nipekasou — "feigns to sleep."
Jeanne papamiskweou was Baptized by me on the 3rd of June, 1673; her godfather was monsieur lambert.[8]

Antoine WabousAbou — "hare's Broth."
marie magdelaine Iachagasteou. I did not see her husband.
ignace atwiriniou.
catherine cheskaiou.

These do not recall their names:
Westchinisi casou — "pretends to be Young" — had two wives; he must be questioned whether etc.; the name of his nation is Wepariwiawi.

Kikwanou was Baptized ten years ago; is of the Outchisestigou nation.
His wife is named pepisagoutaou, of the Manikwagan tribe.
A daughter of his is named catherine egwasitabeou.
A son is named meschiseabamat.
Denys, his infant son, was Baptized by me June 3, 1673; the Savages call him Kamachistiewanet — "he who needs must have a stubborn Head;" his godfather was denys Ouron.

Franciſcus takɤatchiſenapeɤ — le petit grand Maſle est filius coniugis Kikɤanɤ
petrus. pepakɤsinagɤtieɤ, celuy qui paroit tousiours malade.
Barnabas eitɤcha ſunt duo filii Kikɤanɤ.
Pentske Mitchitiɤ, l'aigle.
eius coniux mischitia nominatur non recordatur nominis sui neq⁹ Baptiſimi et ſi grandæua ſit.
eius filius nominatur Ludouicus chakaragɤ, a duobus annis eū Baptizaui &. nempe die 7 oct. 1671
Kɤetinamɤ vetula non recordatur fui Baptismi etſi ſit Baptiſata ut mihi affirmatū eſt a Syluestri muliere, itē mihi ſimiliter affirmatū eſt de miſchitia q⁹ fuerit Batizata alias a patribus noſtris
Bernardinū Batizaui puerulū die 3ª Iunij 1673 patrinus fuit de Beaulieu eum puerū Syluestres nominant mɤtecha.
Josephus ɤautichiɤ manū hᵗ [*i.e.*, habet] gelidam ɤpapinachiɤj
Non recordantur nominū ſuorū
nɤſesKɤeɤe
ɤabisiɤisitch
ɤestchinisikasɤ
ɤkɤtaskɤeɤ
tɤsKatiſiɤa
Charolus, Kachinaɤaɤgat, qui resemble au pied.

[Crossed out in original: Ões numero ſunt 26 quos uidi ſt oes Baptizati]

L. Nicolas

François takwatchisenapeou—"the little big Man"—is the son of the wife of Kikwanou.

pierre pepakousinagoutieou—"he who always looks sick"—and Barnabé eitoucha are two sons of Kikwanou.

Pentske Mi'chitiou—"the eagle."

His wife is named mischitia; she does not recall her name or her Baptism, but she is very old.

His son is named Louis chakaragou; I Baptized him two years ago, october 7, 1671.

Kwetinamou, an old woman, does not recall her Baptism, although she is Baptized, as has been affirmed to me by a Savage woman; I am told the same concerning mischitia—that she has been elsewhere Baptized by our fathers.

Bernardin, a little boy, was Baptized by me June 3, 1673; his godfather was de Beaulieu; the Savages call the boy moutecha.

Joseph Wautichiou—"has a cold hand"—Oupapinachiwi.

These do not recall their names:

nouseskwewe.

Wabisiwisitch.

Westchinisikasou.

Oukoutaskweou.

touskatisiwa.

Charles, Kachinawaougat—"he who resembles a foot."

[Crossed out in original: The number of all whom I saw is 26; they are all Baptized.]

LOUIS NICOLAS.

Lettre du P. Claude Dablon Supérieur des Missions du Canada et recteur de Québec au R. P. Pinette Provincial de France.

A Québec, ce 24 octobre 1674.

Mon Révérend Père,
Pax Christi.

J'adresse cette lettre à Votre Révérence pour l'informer en général de l'état de toutes nos Missions. Elle aura la consolation de voir, par ce peu que je lui écris, que le nom de Jésus-Christ retentit en toutes nos forêts, et qu'il est adoré, ou du moins reconnu de tous ces peuples; nos Pères s'y employant avec un zèle indicible, un courage d'apôtres, et une sainteté digne des vrais enfants de saint Ignace.

Votre Révérence me permettra bien de parcourir un peu toutes les parties de notre Amérique, et après avoir parlé du dehors et des Missions les plus éloignées, je parlerai du dedans et de celles qui sont proches; car partout je ne trouve que du bien à dire et des saints à admirer.

Pour commencer par le Nord, Votre Révérence sait que le P. Charles Albanel partit il y a un an pour faire un second voyage à la mer du Nord, afin d'y cultiver beaucoup de chrétiens qu'il y a baptisés, et d'en augmenter le nombre. Il a hiverné en chemin à plus de cent lieues d'ici, mais ce n'a pas été sans beaucoup souffrir. Car outre la famine et les autres

Letter of Father Claude Dablon, Superior of the Missions of Canada and rector of Quebec, to Reverend Father Pinette, Provincial of France.

QUEBEC, the 24th of October, 1674.

MY REVEREND FATHER,

Pax Christi.

I address this letter to Your Reverence to give you general information of the state of all our Missions. From the little that I write, you will have the consolation of seeing that the name of Jesus Christ resounds throughout all our forests, and that he is adored — or, at least, is acknowledged — by all these tribes; for our Fathers labor among them with ineffable zeal, a courage worthy of apostles, and a holiness befitting the true children of saint Ignatius.

Your Reverence will permit me to refer, in a few words, to all parts of our America; and, after speaking of outside countries and of the most distant Missions, I shall speak of this country itself, and of the missions that are near us, for I find everywhere nothing but good to say and saints to admire.[9]

To begin at the North, Your Reverence knows that Father Charles Albanel started a year ago on a second voyage to the Northern sea, in order to minister to many Christians whom he baptized there, and to increase their number. He wintered on the road at a place over one hundred leagues from here, but

misères qui sont ordinaires en ces sortes d'hivernements; après avoir dépensé tout ce qu'il avait porté pour vivre, s'en servant pour gagner et conserver ses Sauvages; après avoir été longtemps couché sur terre, sans pouvoir remuer à cause d'une chute fâcheuse, il a été abandonné des Sauvages qui le devaient conduire, et des Français qui le devaient accompagner. Nonobstant tout cela, ayant de plus appris que les Anglais s'étaient rendus par mer dans l'endroit même où il allait, qu'ils s'y étaient fortifiés, et menaçaient de le tuer s'il se hasardait à y venir; nonobstant tout cela, dis-je, ce généreux missionnaire, qui a plus de soixante ans, et qui est tout cassé par ses anciens travaux, et surtout par ceux de son dernier voyage, n'a pas laissé de poursuivre son chemin, ne s'appuyant que sur la Providence, et s'abandonnant à mille et mille dangers qu'il prévoyait, tant il a de zèle pour le salut de ses chères ouailles et pour la gloire du nom de Jésus-Christ, qu'il veut porter à diverses nations qui sont sur les côtes de cette mer lointaine, et qui n'en ont jamais entendu parler.

Après les heureuses tentatives faites, il y a deux ans, par le P. Albanel, pour ménager un accès plus facile vers la mer du Nord, on attendait de notre part de nouvelles entreprises pour découvrir la mer du Midi. C'est ce qu'a fait cette année le P. Marquette, qui, après avoir poussé sa course jusqu'au 33^{e} degré d'élévation, en est revenu heureusement le printemps passé. Il tient pour certain, qu'étant descendu pendant plusieurs jours le grand fleuve qu'il a découvert, il est arrivé dans la Floride, et que s'il eût continué à descendre encore quarante ou cinquante lieues, il aurait rencontré le golfe du Mexique.

not without great suffering. For, in addition to famine and the other hardships which usually accompany such winterings,—after having consumed all the provisions that he had brought, making use of them to win and to retain his Savages; after having slept for a long while on the ground without being able to stir, owing to an unfortunate fall,—he was abandoned by the Savages who were to guide, and by the French who were to accompany him. Notwithstanding all this, when he learned that the English also had proceeded by sea to the very place where he was going; that they had fortified themselves there, and threatened to kill him if he ventured thither,—notwithstanding all this, I say, that noble missionary, who is over sixty years of age and is quite worn out by his former labors—and, above all, by the fatigues of his last voyage—did not fail to continue his journey. He relied solely upon Providence, and exposed himself to a thousand dangers that he foresaw—such is his zeal for the salvation of his beloved flock, and for the glory of the name of Jesus Christ, which he wishes to bear to various nations on the shores of that distant sea who have never heard it.

After the successful attempts made, two years ago, by Father Albanel to secure easier access to the Northern sea, fresh enterprises were expected on our part for the discovery of the Southern sea. This was done this year by Father Marquette, who, after extending his journey to the 33rd degree of latitude, came back safely last spring. He regards it as certain that, after descending for several days the great river that he discovered, he arrived in Florida; and that, if he had continued to descend

Ce Père, depuis son retour, est resté dans le pays des Outaouais, pour être tout prêt à établir des Missions chez les Illinois, qui sont les plus proches et les plus dociles parmi les peuples qu'il a découverts. S'il ne retourne pas vers eux dès cette année, ce sera parce que nous ne devons pas abandonner ceux que nous avons commencé d'instruire.

Nos autres missionnaires des Outaouais travaillent, chacun à leurs Missions, saintement et utilement. Ils ont baptisé, depuis un an, plus de cinq cents infidèles, et le seul P. Bailloquet a baptisé cet été, en deux mois, une centaine d'enfants et quelques adultes, dont la moitié du moins est assurée pour le paradis. Il a fait cette récolte pendant que les Sauvages, avec qui il était, faisaient celle de certains petits fruits bleus dont eux et le Père ont vécu pendant ces deux mois.

Nous avons chez les Outaouais trois résidences ou trois maisons fixes où l'on vit régulièrement, et où les Pères, qui travaillent dans les Missions, se retirent de temps en temps pour reprendre haleine. La première est située au bout de la baie des Puants, sous le nom de Mission de Saint-François-Xavier; sont attachés à cette maison, le P. Allouez, ce saint et véritable missionnaire; le P. Marquette, dont je viens de parler, et le P. Louis André, qui fait de grands fruits par sa constance et par son assiduité infatigables. Le P. Silvy a été envoyé cette année à leur secours avec un de nos Frères coadjuteurs, pour avoir le soin de cette maison en ce qui regarde le temporel. Les Pères ne s'y arrêtent presque point, étant tous dans les Missions auxquelles ils donnent tout leur temps, afin d'y établir solidement le Christianisme.

forty or fifty leagues farther, he would have reached the gulf of Mexico.

Since his return, that Father has remained in the country of the Outaouais, that he may be fully prepared to establish Missions among the Illinois, the nearest and the most docile of the tribes that he has discovered. Should he not return to them this year, it will be because we must not abandon those whom we have begun to instruct.

Our other missionaries among the Outaouais labor holily and usefully, each in his Mission. Within a year, they have baptized more than five hundred infidels; and, this summer, Father Bailloquet alone baptized in two months a hundred children and some adults, fully one-half of whom are sure of paradise. He gathered this harvest while the Savages with whom he was were gathering that of certain small blue fruits, on which they and the Father lived during those two months.[10]

We have among the Outaouais three residences, or three permanent dwellings, where we regularly live, and to which the Fathers who labor in those Missions repair from time to time, to take breath for a while. The first is situated at the end of the bay des Puants, and is called the Mission of Saint François Xavier. To this house are attached: Father Allouez, that holy and true missionary; Father Marquette, of whom I have just spoken; and Father Louis André, whose indefatigable constancy and assiduity produce abundant fruits. This year, Father Silvy[11] was sent to their assistance, with one of our lay Brethren, who was to take charge of that house as regards temporal matters. The Fathers hardly ever remain there for they are all engaged in the Missions, to

La seconde maison est près du lac Huron, à l'endroit où se trouve la Mission de Saint-Ignace, et où sont réunis des Hurons et des Algonquins. Le P. Philippe Pierson est chargé des premiers, et s'y est fort bien pris pour mettre parmi eux le Christianisme en honneur; s'il persévère comme il a commencé, il ne se peut rien de mieux.

La troisième maison est celle de Sainte-Marie du Sault, où réside habituellement le P. Henri Nouvel, supérieur de toutes ces Missions; c'est un homme de vertu, et tout apostolique. Le P. Gabriel Dreuillettes y demeure aussi; son grand âge et ses infirmités ne diminuent rien de son zèle. C'est par son moyen que Dieu a opéré grand nombre de merveilles dans la guérison des malades, et autres choses extraordinaires, par l'efficace de l'eau bénite et par les mérites de saint François-Xavier. Le P. Bailloquet se rend aussi en ce lieu de temps en temps; mais le plus souvent il demeure avec les Algonquins du lac Huron et de Nipissing. C'est lui qui, comme je l'ai dit, a vécu cet été, pendant deux mois, avec plus de mille Sauvages, de petits fruits qu'on appelle ici des bleuets, qui ne croissent que sur les rochers ou terres pierreuses; et pendant ce temps-là, il a baptisé une centaine d'enfants au-dessous de deux ans, dont une bonne partie étaient mûrs pour le ciel. Nous avons aussi, à Sainte-Marie, un de nos Frères coadjuteurs, qui a soin du temporel de cette maison, laquelle a été brûlée une seconde fois par suite d'une rixe sanglante où plus de quarante Sauvages se sont cruellement égorgés les uns les autres. C'est merveille que deux des nôtres qui étaient là n'ont point été enveloppés dans cette boucherie. Le diable a

which they devote all their time, that they may solidly establish Christianity therein.

The second house is near lake Huron, at the place where the Mission of Saint Ignace is situated, where Hurons and Algonquins are gathered together. Father Philippe Pierson has charge of the former, and has done excellent work in bringing Christianity into vogue among them; and if he persevere as he has begun, nothing can be better.

The third house is that of Sainte Marie du Sault, where Father Henri Nouvel, the superior of all these Missions, habitually resides; he is a virtuous and truly apostolic man. Father Gabriel Dreuillettes also resides there; his great age and his infirmities do not in the least diminish his zeal. Through his instrumentality, God has worked a great many wonders in the cure of the sick, and in other extraordinary things, by the efficacy of holy water and by the merits of saint Francis Xavier. Father Bailloquet also proceeds there, from time to time; but, as a rule, he lives with the Algonquins of lakes Huron and Nipissing. He it is who, as I have related, lived for two months this summer, with more than a thousand Savages, on small fruits here called *bluets* ["blueberries"], which grow only on rocks or in rocky soil; and during that time he baptized a hundred children under two years of age, a goodly number of whom were ripe for heaven. We have also at Sainte Marie one of our lay Brethren; he has temporal charge of that house, which was burned a second time in consequence of a sanguinary affray, in which over forty Savages cruelly slaughtered one another. It is a wonder that two of ours, who were there, were not included in that butchery. The devil

suscité ce malheur pour renverser cette Mission, ou du moins pour empêcher le bien qui s'y faisait; mais j'espère que tout tournera à sa confusion.

Après avoir vu ce qui s'est fait au Nord et au Midi, nous pouvons jeter les yeux sur le Levant, je veux dire sur l'Acadie, où le P. Jean Pierron a hiverné pour y assister les Français, dont le spirituel était abandonné depuis longtemps, mais bien plus encore pour voir s'il y avait moyen d'établir quelques Missions pour les Sauvages de ces quartiers-là. Pèndant cet hivernement, il a pris son temps et parcouru toute la Nouvelle-Angleterre, la Marilande et la Virginie, et n'a trouvé partout que désolation et qu'abomination parmi ces hérétiques qui ne veulent pas même baptiser les enfants et encore moins les adultes. Il a rencontré des personnes de 30 et 40 ans, et même jusqu'à dix et douze personnes en une seule maison, qui n'avaient pas reçu le baptême. Il a conféré ce sacrement et les autres à peu de personnes à cause de leur obstination; il a eu cependant le bonheur de préparer un hérétique à faire son abjuration. Enfin, il a eu quelques conférences avec les ministres de Boston (capitale de la Nouvelle-Angleterre), où il a été fort estimé, et où on parle encore de lui avec honneur. Quoiqu'il fût travesti, on se doutait pourtant bien qu'il était Jésuite à cause de la science peu commune qu'il faisait paraître; et c'est pour cela qu'il a été cité au Parlement; mais il n'y a point comparu. Il a trouvé dans la Marilande deux de nos Pères et un Frère anglais: les Pères habillés en gentilshommes, et le Frère en métayer; aussi a-t-il soin d'une métairie qui sert à soutenir les deux missionnaires. Ils travaillent avec succès pour

brought about that misfortune, in order to overthrow the Mission — or, at least, to hinder the good that was done in it; but I trust that everything will turn to his confusion.

After observing what has been done in the North and in the South, we may cast our eyes upon the East,— I mean Acadia, where Father Jean Pierron spent the winter. He did so, in order to assist the French, whose spiritual welfare had long been neglected; but still more to ascertain whether it would be possible to establish Missions for the Savages of that quarter.[12] While wintering there, he took a favorable opportunity, and went through the whole of New England, Maryland, and Virginia, where he found naught but desolation and abomination among the heretics, who will not even baptize the children, and still less the adults. He saw persons 30 and 40 years old, and even as many as ten and twelve persons in a single house, who had not received baptism. He administered that sacrament and the others to but few persons, on account of their obstinacy; he had, however, the happiness of preparing a heretic to make his abjuration. Finally, he had some conferences with the ministers of Boston (the capital of New England), where he was greatly esteemed, and where he is still spoken of with honor. Although he was disguised, it was nevertheless suspected that he was a Jesuit, owing to the unusual knowledge that he displayed. For that reason, he was cited before the Parliament, but he did not appear before it. In Maryland, he found two of our Fathers and a Brother, who are English, the Fathers being dressed like gentlemen, and the Brother like a farmer; in fact, he has charge of a farm, which serves to support

la réduction des hérétiques du pays, où de fait il y a beaucoup de catholiques, et entre autres le gouverneur. Comme ces deux Pères ne suffisent pas seuls, le P. Pierron s'offre volontiers à les aller assister, et en même temps à établir une Mission parmi les Sauvages voisins, dont il sait la langue. Mais cette entreprise souffre bien des difficultés et me paraît impossible, soit parce que c'est une Mission qui appartient à nos Pères anglais, et ce serait à eux à demander eux-mêmes le secours du P. Pierron, soit parce qu'elle dépend d'une autre Assistance et que le Père ne désire pas sortir de celle de France; soit enfin, parce qu'il faut un fonds considérable pour commencer et continuer ce dessein. Cependant, le P. Pierron est retourné en Mission chez les Iroquois avec de très-saintes dispositions; c'est un homme de grande et rare vertu.

Puisque nous en sommes aux Iroquois, Votre Révérence entendra volontiers un mot des missionnaires de ce pays-là.

Le P. Jacques Bruyas, qui en est le supérieur, a autant de zèle que de prudence. Il demeure ordinairement à Agnié, où il a eu beaucoup à souffrir de la part des Hollandais, voisins de cette bourgade. Il a même été obligé de se cacher pour se dérober aux mauvais desseins que ces hérétiques avaient sur lui. Mais il semble que ces oppositions n'ont servi qu'à toucher davantage le cœur des Sauvages qui se convertissent plus que jamais et dont le plus considérable a été baptisé depuis peu et a renoncé publiquement à ses superstitions. Nous en espérons beaucoup, il m'a promis qu'il va travailler fortement à la conversion de ses compatriotes.

the two missionaries. They labor successfully for the reduction of the heretics of the country, where there are, in truth, many catholics, among others the governor.[13] As these two Fathers alone do not suffice, Father Pierron cheerfully offers to go and assist them, and at the same time to establish a Mission among the neighboring Savages, with whose language he is familiar. But there are many obstacles to this project, which seems to me impossible of execution because it is a Mission belonging to our English Fathers, who should themselves ask for Father Pierron's aid; because it is within another Assistancy, and the Father does not wish to leave that of France;[14] and, finally, because a considerable sum is needed to commence and carry out the project. Meanwhile, Father Pierron has returned to the Mission among the Iroquois, with very holy intentions; he is a man of great and rare virtue.

Since we are speaking of the Iroquois, Your Reverence will be glad to hear a word about the missionaries of that country.

Father Jacques Bruyas, the superior, is as zealous as he is prudent. He usually resides at Agnié, where he has had much to suffer from the Dutch, who are the neighbors of that village. He has even been compelled to hide, in order to save himself from the evil designs which those heretics entertain toward him. However, it seems that this opposition has served but to touch still more deeply the hearts of the Savages, who are being converted in greater numbers than ever; and the most notable man among them was recently baptized, and publicly renounced his superstitions. We expect a great deal from him; he has promised me that he will work

Dans le bourg le plus proche, qui est Onneïout habite le P. Millet à qui Dieu donne une bénédiction toute particulière, et telle que les Sauvages de ce bourg, qui étaient les plus fiers et les plus éloignés de la Foi, sont devenus les plus traitables, et demandent tous à être chrétiens. On y fait publiquement toutes les fonctions du Christianisme, et il y a en cela quelque chose de bien surprenant.

Vient ensuite le bourg d'Onnontagué, qui a pour apôtre le P. Jean de Lamberville. C'est lui qui s'est immolé si généreusement pour le salut de ces Missions, et qui s'y emploie avec bien du courage et de la constance.

Plus loin on rencontre le bourg d'Oiogouin, où demeure le P. de Carheil. Ce saint homme est d'un zèle apostolique qui ne trouve pas que ces Sauvages correspondent à ses soins; mais je crois qu'il demande d'eux trop de vertu pour les commencements. S'il n'en sanctifie pas autant qu'il voudrait, il est bien certain qu'il s'y sanctifie lui-même d'une bonne façon, aussi bien que les PP. Garnier et Raffeix dans les bourgs des Sonnontouans qui sont les plus éloignés de nous et qui semblent l'être aussi de la Foi. Cependant ces deux braves missionnaires ne laissent pas de faire bien des conquêtes sur l'enfer. C'est à eux que le P. Pierron s'est allé joindre pour prendre soin d'une grosse bourgade à laquelle nous n'avons pas pu pourvoir jusqu'à présent. Je dois dire ici en particulier à V. R. quelque chose de ce Père qui la consolera et qui montre sa grande vertu. Avant que de partir pour retourner aux Iroquois, pour lesquels il a une répugnance naturelle très-grande et qu'il surmonte néanmoins très-généreusement, il est venu

energetically for the conversion of his countrymen.

In the nearest village, Onneiout, dwells Father Millet, upon whom God confers a most special blessing; and so great is it that the Savages of that village, who were the most arrogant and the most averse to the Faith, have become the most tractable, and all ask to become Christians. All the exercises of Christianity are openly practiced, and in this there is something indeed astonishing.

Then comes the village of Onnontagué whose apostle is Father Jean de Lamberville. He it is who so nobly sacrificed himself for the salvation of these Missions, and who labors therein with much courage and constancy.

Farther on is the village of Oiogouin, where Father de Carheil resides. The apostolic zeal of that holy man is such that he does not find that the Savages respond to his efforts; but I think that he exacts too much virtue from them at the beginning. If he does not sanctify as many of them as he would wish, it is certain that he sanctifies himself in a proper manner. So also do Fathers Garnier and Raffeix in the villages of the Sonnontouans, who are the farthest from us, and who also seem to be as remote from the Faith. Nevertheless, these two brave missionaries fail not to win many victories over hell. Father Pierron has gone to join them, to take charge of a large village for which we have hitherto been unable to provide. I must here mention in confidence to Your Reverence something about that Father, which will console you and which proves his great virtue. Before leaving us to return among the Iroquois,— for whom he has a very great natural repugnance, which he very bravely overcomes,— he

me trouver; puis s'étant mis à genoux dans mon cabinet, la tête nue et les mains jointes, voulant que je fusse couvert et assis, il m'a demandé à faire deux vœux: le premier, de ne répliquer jamais quoi que ce soit aux ordres de ses supérieurs, et de ne rien proposer qui y soit contraire; le second, par lequel il s'oblige de ne retourner jamais en France, ni de le procurer en aucune façon. Je ne lui ai pas permis le premier, mais bien le second, selon l'intention de l'obéissance; ensuite il m'a remercié de ce que j'avais tenu ferme pour le renvoyer aux Iroquois, parce que j'avais agi en cela contre ses propres sentiments.

Je ne dois pas omettre de dire quelque chose des quartiers de Tadoussac où travaille, hiver et été, le P. de Crépieul qui est un véritable apôtre. Il a fait ici sa profession, le jour de l'Assomption dernière, ayant mieux aimé différer jusqu'à ce temps-là que de perdre l'occasion d'hiverner avec ses chers Sauvages. Il tombe malade quand je le rappelle ici quelque temps pour se reposer, et n'est pas plus tôt rentré dans les travaux de sa mission qu'il revient en santé. Il m'a prié de lui permettre d'aller lui-même cette année avec des peuples fort éloignés d'ici, nommés les Mistassins; c'est à quoi il se dispose pour le moment, et comme il est aussi demandé par deux autres nations, il ira les instruire pendant l'été.

Nous avons deux autres Églises près de nous qui se conservent toujours dans leur splendeur première, et dont la vertu est de très-bonne odeur. L'une est celle de la prairie de la Magdeleine près de Montréal; la ferveur, la piété et les autres vertus chrétiennes des habitants font l'admiration des Français et des Sauvages; et certes, c'est chose merveilleuse de voir

came to me and, kneeling in my room with bare head and clasped hands, desiring me to remain covered and seated, he asked me for permission to make two vows: the first, ever to comply unquestioningly with the orders of his superiors, and never propose anything contrary to them; the second, to bind himself never to return to France, or to secure that privilege in any way. I would not permit the former, but I allowed the latter, in so far as was consistent with obedience. He afterward thanked me for firmly adhering to my intention of sending him among the Iroquois, because in that I had acted against his own feelings.

I must not forget to say something about the Tadoussac mission wherein Father de Crépieul, who is a true apostle, labors summer and winter. He made his profession here on last Assumption day, for he preferred to postpone it until then, rather than lose the opportunity of wintering among his beloved Savages. He falls ill when I recall him here to rest for a little while; and no sooner has he returned to the labors of his mission, than he is restored to health. He begged me to allow him to go himself this year to tribes very distant from here, named Mistassins. He is preparing for this at present; and, as he is also asked for by two other tribes, he will go and instruct them during the summer.

We have two other Churches near us, which ever preserve their pristine splendor, and whose virtue is of the sweetest odor. One is that of la prairie de la Magdeleine, near Montreal; the fervor, piety, and other Christian virtues of the inhabitants are the admiration of both French and Savages; and assuredly it is a wonderful thing to see how these good neophytes

comment ces bons néophytes ont su vivre jusqu'à présent dans une rare innocence. Aussi sont-ils gouvernés par le P. Jacques Frémin, que je puis dire avec vérité être un de nos plus habiles et de nos plus saints missionnaires. J'ai fait lire dernièrement au réfectoire une relation qu'il m'a envoyée sur les vertus de ces Sauvages. Cette lecture a tiré les larmes des yeux de la plupart des nôtres, tant la piété de ces nouveaux chrétiens est touchante!

L'autre Eglise est celle des Hurons, près de Québec, sous la direction du P. Chaumonot qui est un parfait missionnaire. Nous achevons d'y bâtir pour ces bons Hurons une Église sous le nom de Notre-Dame de Lorette. Elle est toute semblable à celle d'Italie et va devenir un lieu de grande dévotion en ce pays; et de fait, on y vient déjà en pèlerinage de toutes parts, et on est ravi de voir la sainte camine, la fenêtre par où l'ange entra, les armoires de la Vierge et le reste de ce qui se voit dans la sainte maison de Notre-Dame de Lorette en Italie.

Voilà en peu de mots ce qui regarde l'état de nos Missions, dans lesquelles il semble que c'est assez d'y être occupé pour devenir saint, tant les emplois en sont apostoliques, et tant aussi sont extraordinaires les grâces que Dieu accorde à de si généreux ouvriers. La vie qu'ils mènent au-dehors est des plus misérables. Imaginez ce que c'est que d'être toujours avec des barbares dont il faut souffrir mille emportements, renfermé la plupart du temps dans des cabanes où on est aveuglé par la fumée; d'être exposé à mille dangers, ou des eaux ou de la barbarie des Sauvages et de leur ivrognerie; de vivre de rien, pour ainsi dire, et de travailler sans relâche; et

have hitherto lived in rare innocence. In fact, they are governed by Father Jacques Frémin whom I may safely call one of our ablest and most saintly missionaries. I recently caused to be read aloud in the refectory a relation that he sent me, regarding the virtues of those Savages. It brought tears to the eyes of most of our fathers, so touching is the piety of these new Christians.

The other Church is that of the Hurons near Quebec, under the direction of Father Chaumonot, who is a perfect missionary. We are finishing the construction of a Church for these good Hurons, under the name of Notre Dame de Lorette. It is exactly the same as that in Italy, and will become a place of great devotion in the country; in fact, the people already come to it on pilgrimages from all parts, and they are delighted to see the holy chimney, the window through which the angel entered, the Virgin's cupboards, and all that is to be seen in the holy house of Our Lady of Loretto in Italy.

Such, in a few words, is what relates to the state of our Missions; apparently, to be occupied in these is to become a saint, so apostolic are their occupations, and so extraordinary also the favors that God grants to laborers so courageous. The life that they lead is outwardly most wretched. Imagine what it is to be always with barbarians, whose numberless fits of anger one must endure; to be shut up, most of the time, in cabins where one's eyes are blinded by smoke; to be exposed to a thousand dangers, either from the waters, or from the barbarity or drunkenness of the Savages; to live on nothing, as it were, and toil without cessation. Yet, notwithstanding all this, the greatest displeasure that I could cause any

nonobstant tout cela, le plus grand déplaisir que je puisse faire à qui que ce soit d'entre eux, serait de le rappeler ici pour y vivre un peu plus commodément; et tous les souhaits de ceux qui sont ici sont d'aller participer aux travaux et aux mérites de ces apôtres. Je recommande les uns et les autres, et moi par-dessus tous, aux Saints Sacrifices de Votre Révérence, étant

Votre très-humble et très-obéissant . . .

Claude Dablon, J.

one of them would be to recall him here, to live a little more comfortably; while the sole desire of those who are here is to go and share the labors and the merits of those apostles. I recommend every one of them, and above all myself, to the Holy Sacrifices of Your Reverence; and I am

Your very humble and very obedient . . .

CLAUDE DABLON, J.

CXXXVI—CXXXVIII

VOYAGES DU P. JACQUES MARQUETTE, 1673-75

CXXXVI.— Le premier Voÿage qu'a fait le P. Marquette vers le nouueau Mexique; [Baye des Puants, 1674]

CXXXVII.— Journal incomplet, adressé au R. P. Dablon; n.p., [1675]

CXXXVIII.— Recit du second voyage et de la mort du P. Jacques Marquette; [Quebec, 1677]

SOURCES: These documents are published by us from the original MSS. by Marquette and Dablon, which rest in the archives of St. Mary's College, Montreal.

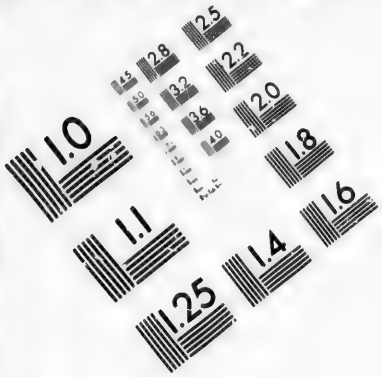
Le premier Voÿage qu'a fait Le P. Marquette vers le nouueau Mexique & Comment s'en est formé le deſsein.

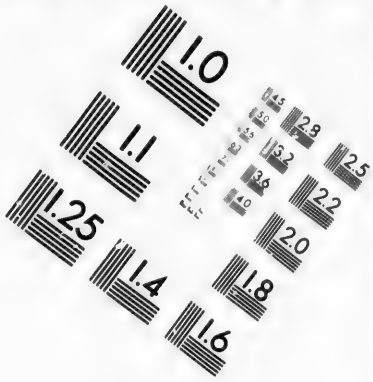
IL y auoit longtemps que le Pere premeditoit Cette Entreprise, porté d'un tres ardent desir d'estendre le Royaume de J. Ch. et de le faire Connoistre et adorer par tous les peuples de ce païs. Il se voioit Comme a la porte de ces nouuelles Nations, lorsque dés l'année 1670 il trauailloit en la Miſsion de la pointe du s[t]. Esprit qui est a l'extremité du lac superieur aux outaoüacs, il voioit mesme quelquefois plusieurs, de ces nouueaux peuples, desquels il prenoit toutes les Connoissances qu'il pouuoit, c'est ce qui luy a fait faire plusieurs efforts pour commencer cette entreprise, mais tousiour inutilement, et mesme il auoit perdu l esperance d'en venir about lorsque Dieu luy en fit naistre cette occasion.

En L'année 1673 M[r]. Le Compte De Frontenac Nostre Gouuerneur, et M[r]. Talon alors Nostre Intendant, Connoissant L'Importance de cette découuerte, soit pour chercher vn passage d'icy jusqua la mer de la Chine, par la riuiere qui se décharge a la Mer Vermeille ou Californie, soit qu'on voulu s'asseurer de ce qu'on a dit du depuis, touchant les 2 Roÿaumes le Theguaïo Et de Quiuira, Limitrophes du Canada, ou l'on tient que les mines d'or sont abondantes, ces Messieurs, dis-ie, nommerent en mesme temps pour Cette entreprise Le Sieur Jolyet quils jugerent tres

JOLIET'S MAP,

le from *Revue de Géo*





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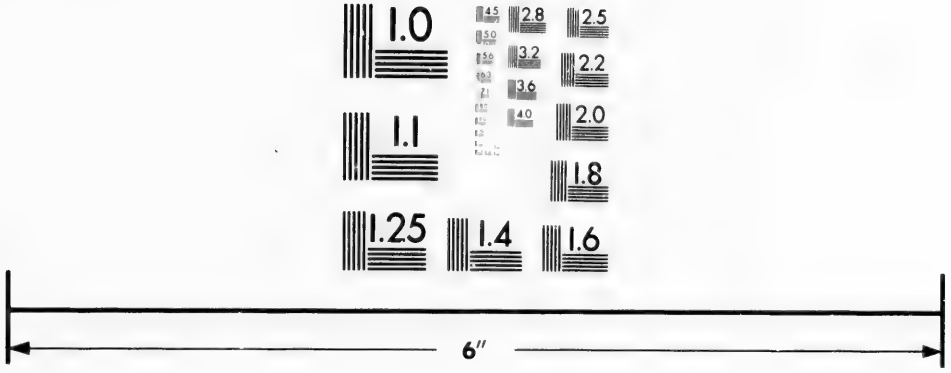

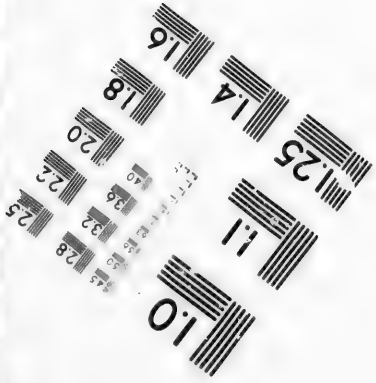

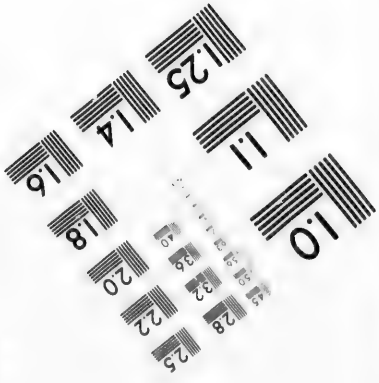

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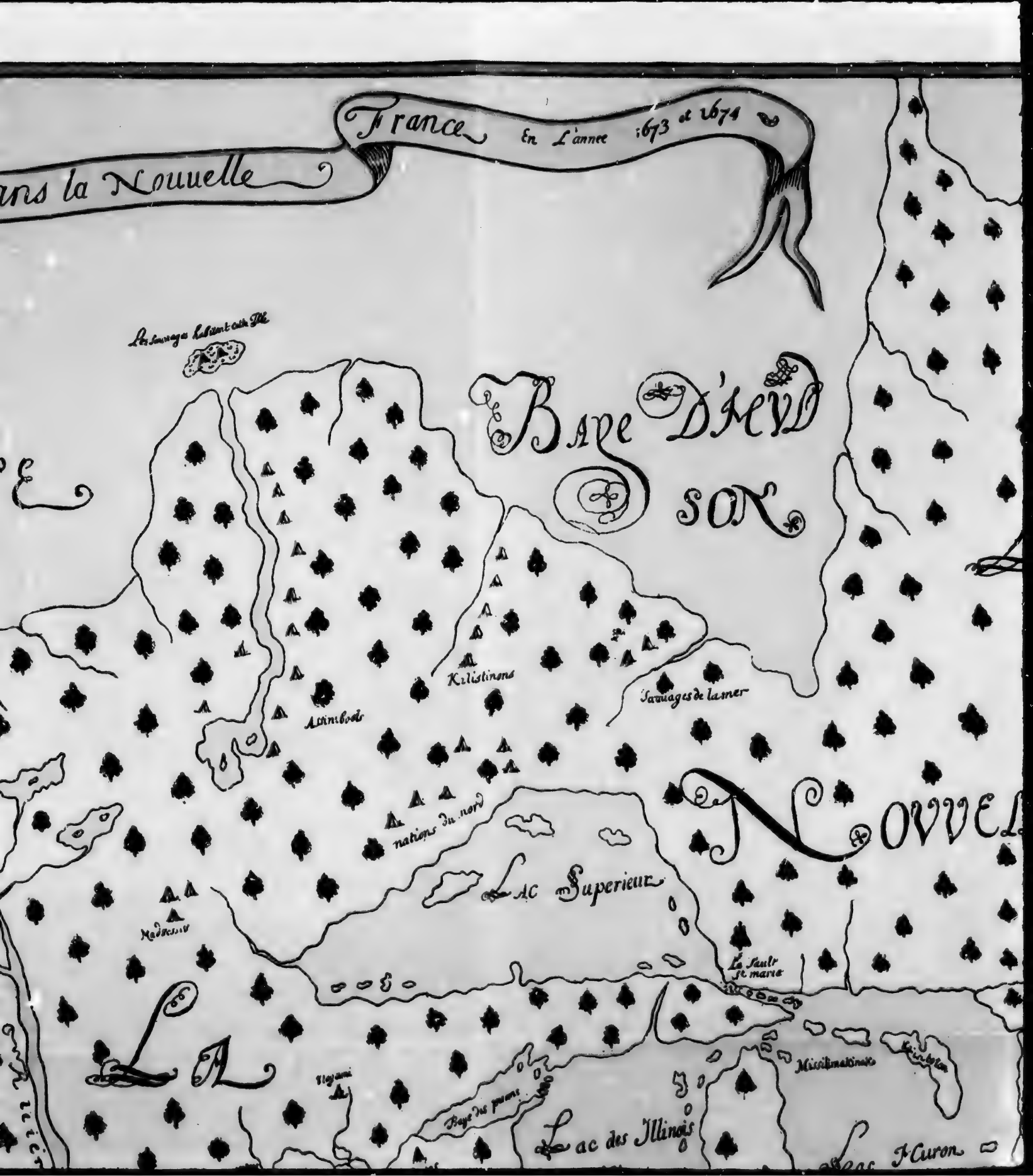
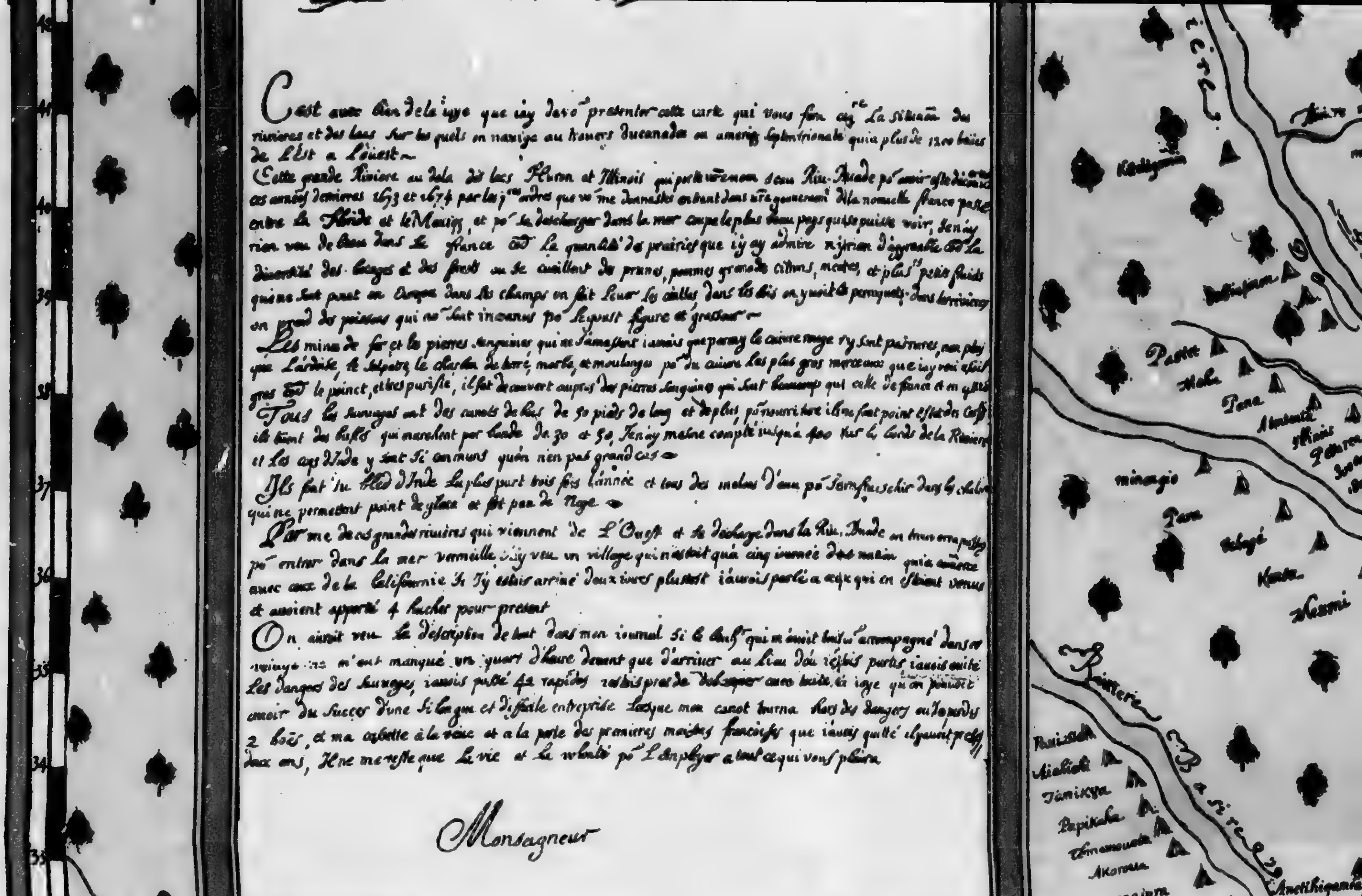
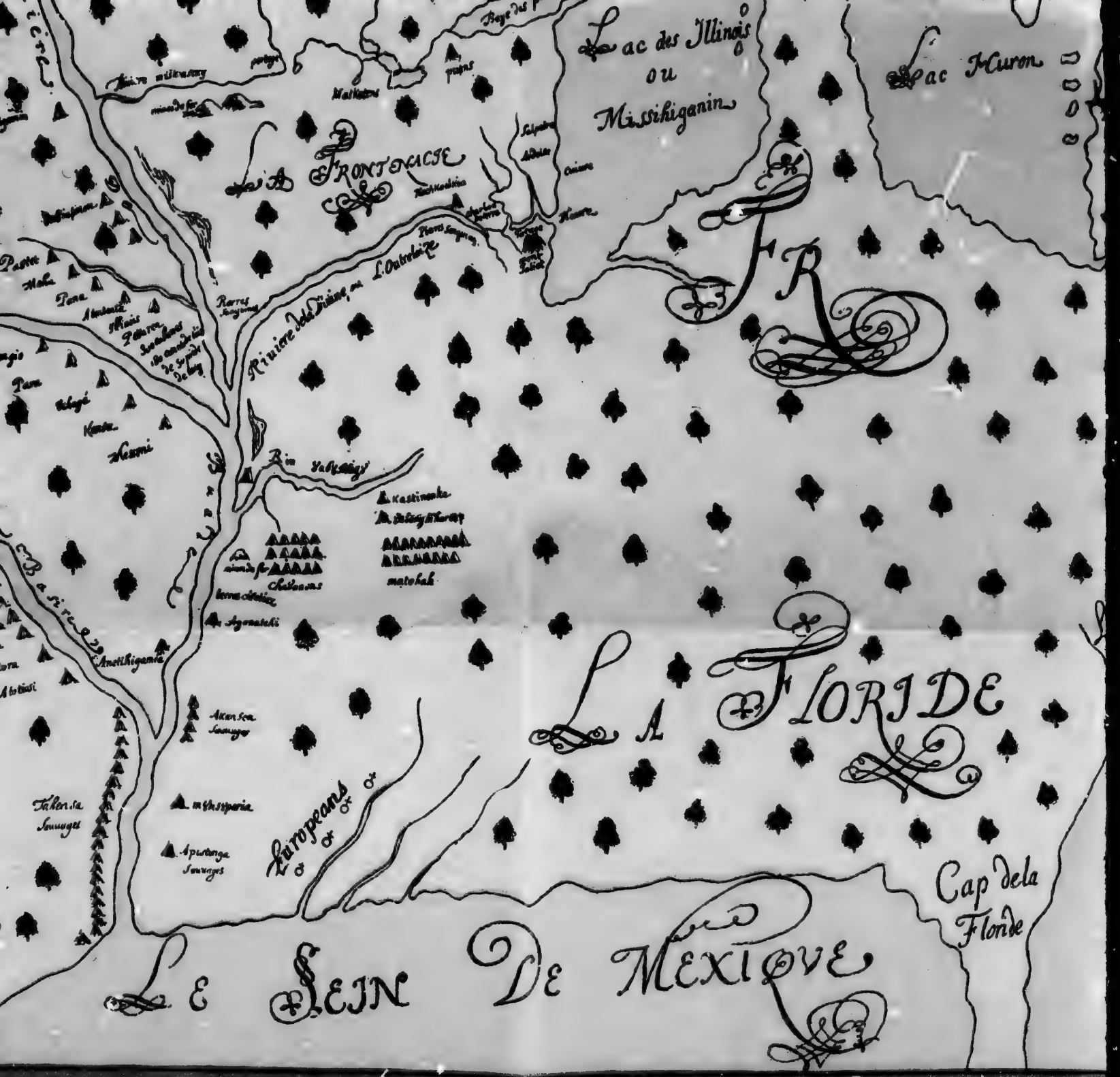
Nouuelle Decouuerte de plusieurs Nations
Dans la N
MER GLACIALE
A Monseigneur
Le Comte de Frontenac Cons.r du
Roy en ses conseils, Gouuer.r et Lieutenant
gñal pour Sa maj.te en Canada Acadie Isle.
Terre neufue et autres pays de la nouuelle France
Monseigneur


ans la Nouuelle France En L'annee 1673 et 1674
Les Sauuages habitant cette Pte
Baye D'Heudson
Kilistinons
Sauuages de la mer
Nouuel
Nations du nord
Lac Superieur
Le Sault Ste Marie
Lac des Illinois

LABRADOR
ELLE
Tous les points sont des rapides
Lac Frontenac
ou Ontario

Fleuve de S Laurent
Acadie

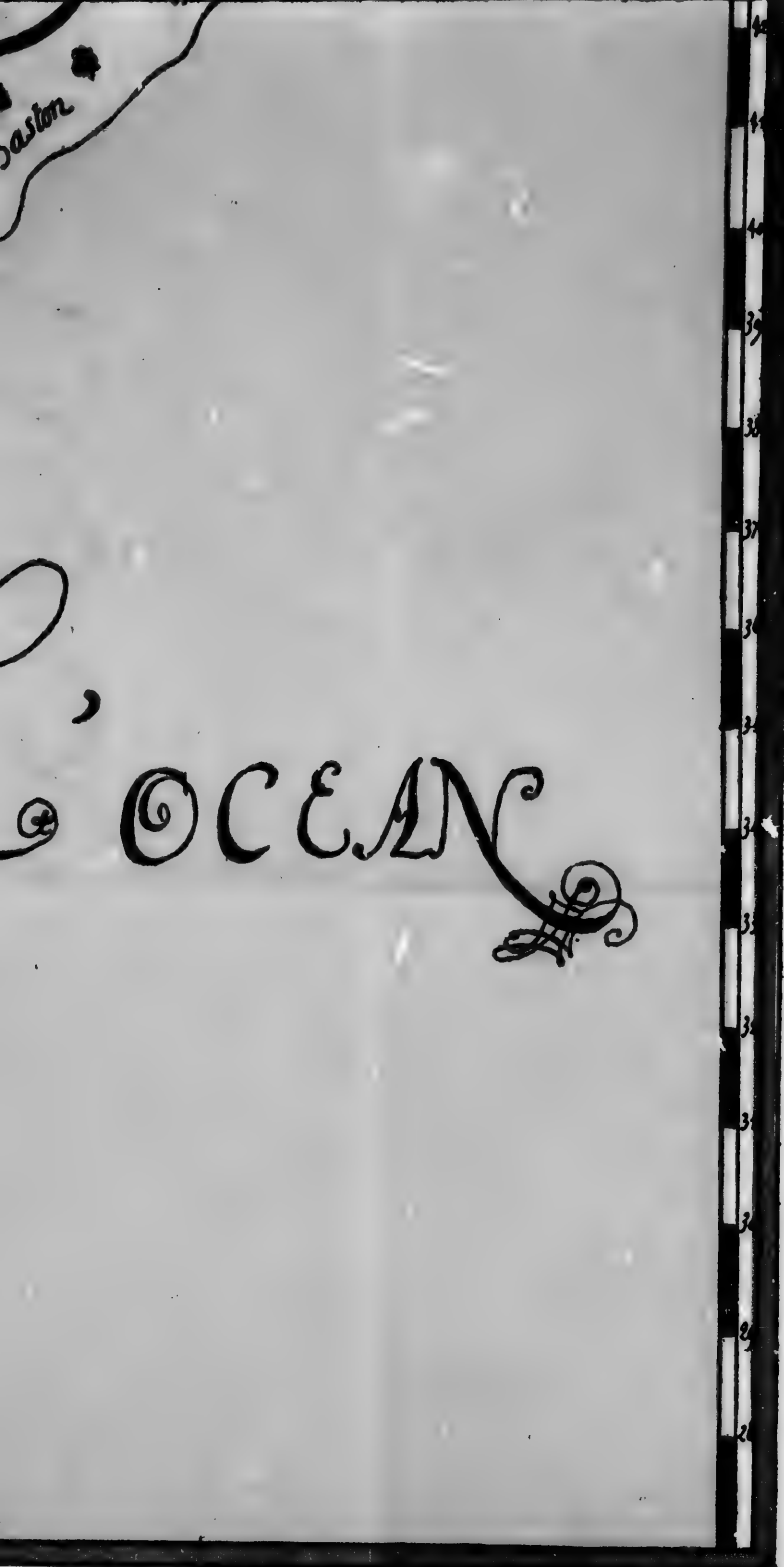

Monsagneur
Joliet
Mer Vermeille ou est La Califournie par ou on peut aller au Perou au Tapon et ala chine
La Nouvelle-Grenade
Le Mexique



JOLIET'S MAP, 1674

[Reproduced in facsimile from *Revue de Géographie*, for February, 1880.]

Lac Erié
Baston
Nouvelle suede
La Virginie


OCEAN

Of the first Voyage made by Father Marquette toward new Mexico, and How the idea thereof was conceived.

THE Father had long premeditated This Undertaking, influenced by a most ardent desire to extend the Kingdom of Jesus Christ, and to make him Known and adored by all the peoples of that country. He saw himself, As it were, at the door of these new Nations when, as early as the year 1670, he was laboring in the Mission at the point of st. Esprit, at the extremity of lake superior, among the outaouacs; he even saw occasionally various persons belonging to these new peoples, from whom he obtained all the Information that he could. This induced him to make several efforts to commence this undertaking, but ever in vain; and he even lost all hope of succeeding therein, when God brought about for him the following opportunity.

In The year 1673, Monsieur The Count De Frontenac, Our Governor, and Monsieur Talon, then Our Intendant, Recognizing The Importance of this discovery,—either that they might seek a passage from here to the sea of China, by the river that discharges into the Vermillion, or California Sea; or because they desired to verify what has for some time been said concerning the 2 Kingdoms of Theguaio And Quiuira, which Border on Canada, and in which numerous gold mines are reported to exist,—these Gentlemen, I say, appointed at the same time

propres pour vn si grand dessein, estant bien aise que Le P. Marquette fut de la partie.

Il ne se tromperent pas dans le choix quils firent du S^r^. Jolyet, Car c'estoit un jeune homme natif de ce païs, qui a pour vn tel dessein tous les aduantages qu'on peut souhaiter; Il a L'experience, et La Connoissance des Langues du Païs des Outaoüacs, ou il a passé plusieurs années, il a la Conduitte et la sagesse qui sont les principales parties pour faire reussir vn voïage egalement dangereux et difficile. Enfin il a le Courage pour ne rien apprehender, ou tout est a Craindre, aussi a-t-il remplÿ L'attente qu'on auoit de luy, et si apres auoir passé mille sortes de dangers, il ne fut venu malheureusement faire nauffrage au port, son Canot aÿant tourné au dessous du sault de s^t^. Loüys proche de Montreal, ou il a perdu et ses hommes et ses papiers, et d'ou il n'a eschapé que par vne espece de Miracle, il ne laissoit rien a souhaiter au succez de son Voÿage.

SECTION I^ERE^. DEPART DU P. IACQUES MARQUETTE POUR L'A DÉCOUUERTE DE LA GRANDE RIUIERE APPELLÉE PAR LES SAUUAGES MISSISIPI QUI CONDUIT AU NOUUEAU MEXIQUE.

Le jour de L'Immaculée Conception de la S^TE^. Vierge, que I'auois tousjour Inuoquée depuisque je suis en ce païs des outaoüacs, pour obtenir de Dieu la grace de pouuoir visiter les Nations qui sont sur la Riuiere de Missis[i]pi, fut justement Celuy auquel arriua M^r^. Jollyet auec les ordres de M^r^. le Comte de frontenac Nostre Gouuerneur et de M^r^. Talon Nostre Intendant, pour faire auec moy Cette decouuerte. Je fus d'autant plus rauy de Cette bonne nouuelle, que je voiois que mes desseins alloient étre accomplis, et

for This undertaking Sieur Jolyet, whom they considered very fit for so great an enterprise; and they were well pleased that Father Marquette should be of the party.[15]

They were not mistaken in the choice that they made of Sieur Jolyet, For he is a young man, born in this country, who possesses all the qualifications that could be desired for such an undertaking. He has experience and Knows the Languages spoken in the Country of the Outaouacs, where he has passed several years. He possesses Tact and prudence, which are the chief qualities necessary for the success of a voyage as dangerous as it is difficult. Finally, he has the Courage to dread nothing where everything is to be Feared. Consequently, he has fulfilled all The expectations entertained of him; and if, after having passed through a thousand dangers, he had not unfortunately been wrecked in the very harbor, his Canoe having upset below sault st. Louys, near Montreal,—where he lost both his men and his papers, and whence he escaped only by a sort of Miracle,—nothing would have been left to be desired in the success of his Voyage.

SECTION IST. DEPARTURE OF FATHER JACQUES MARQUETTE FOR THE DISCOVERY OF THE GREAT RIVER CALLED BY THE SAVAGES MISSISIPI, WHICH LEADS TO NEW MEXICO.

THE feast of The IMMACULATE CONCEPTION of the BLESSED VIRGIN—whom I have always Invoked since I have been in this country of the outaouacs, to obtain from God the grace of being able to visit the Nations who dwell along the Missisipi River—was precisely the Day on which Monsieur Jollyet

que je me trouuois dans une heureuse necessité d'exposer ma vie pour le salut de tous ces peuples, et particulierement pour les Ilinois qui m'auoient prié auec beaucoup d'instance lorsque J'estois a la pointe du s^t^. Esprit de leur porter chez Eux la parole de Dieu.

Nous ne fusmes pas long temps a preparer tout nostre Equippage, quoy que nous nous Engageassions en vn voÿage dont nous ne pouuions pas preuoir la durée; Du Bled D'Inde auec quelque viande boucanée, furent toutes nos prouisions, auec lesqu'elles nous nous Embarquammes sur 2 Canotz d'Écorce, M^r^. Jollyet et moy, auec 5 hommes, bien resolus a tout faire et a tout souffrir pour une si glorieuse Entreprise.

Ce fut donc Le 17^e^. jour de may 1673 que nous partîmes de la Mission de s^t^. Ignace a Michilimakinac, ou j'estois pour Lors; La Joÿe que nous auions d'étre choisis pour Cette Expedition, animoit nos Courages et nous rendoit agreables les peines que nous auions a ramer depuis le matin jusqu'au soir; et parceque Nous allions chercher des paÿs Inconnus, Nous apportammes toutes les precautions que nous pûmes, affinque si nostre Entreprise estoit hazardeuse elle ne fut pas temeraire; pour ce suject nous prîmes toutes les Connoissances que nous pumes des sauuages qui auoient frequenté ces endroicts là, et mesme nous tracâmes sur leur raport une Carte de tout ce Noueau paÿs; nous y fîmes marquer les riuieres, sur lesquelles nous deuions nauiger, les noms des peuples et des lieux par lesquels nous deuions passer, le Cours de la grande Riuiere, et quels rund, deuions tenir quand nous y serions.

Sur tout je mis nostre voyage soubs la protection de la S^te^. Vierge Immaculée, luy promettant, que si

arrived with orders from Monsieur the Count de frontenac, Our Governor, and Monsieur Talon, Our Intendant, to accomplish This discovery with me. I was all the more delighted at This good news, since I saw that my plans were about to be accomplished; and since I found myself in the blessed necessity of exposing my life for the salvation of all these peoples, and especially of the Ilinois, who had very urgently entreated me, when I was at the point of st. Esprit, to carry the word of God to Their country.

We were not long in preparing all our Equipment, although we were about to Begin a voyage, the duration of which we could not foresee. Indian Corn, with some smoked meat, constituted all our provisions; with these we Embarked — Monsieur Jollyet and myself, with 5 men — in 2 Bark Canoes, fully resolved to do and suffer everything for so glorious an Undertaking.

Accordingly, on The 17th day of may, 1673, we started from the Mission of st. Ignace at Michilimakinac, where I Then was. The Joy that we felt at being selected for This Expedition animated our Courage, and rendered the labor of paddling from morning to night agreeable to us. And because We were going to seek Unknown countries, We took every precaution in our power, so that, if our Undertaking were hazardous, it should not be foolhardy. To that end, we obtained all the Information that we could from the savages who had frequented those regions; and we even traced out from their reports a Map of the whole of that New country; on it we indicated the rivers which we were to navigate, the names of the peoples and of the places through

elle nous faisoit la grace de découurir la grande Riuiere, Je luy donnerois Le Nom de la Conception et que je ferois aussi porter ce nom a la premiere Mission que j'établyrois chez Ces Nouueaux peuples, ce que jay fait de vraÿ chez les Ilinois.

SECTION 2^DE^. LE PERE VISITE EN PASSANT LES PEUPLES DE LA FOLLE AUOINE, CE QUE C'EST QUE CETTE FOLLE AUOINE, IL ENTRE DANS LA BAŸE DES PUANTS, QUELQUES PARTICULARITÉZ DE CETTE BAŸE, IL ARRIUE A LA NATION DU FEU.

AUEC toutes ces precautions nous faisons Joüer Joÿeusement les auirons, sur vne partie du Lac huron et Celuy des Ilinois, et dans la baÿe des Puants.

La premiere Nation que nous rencontrâmes, fut Celle de la folle auoine, J'entray dans Leur riuiere, pour aller visiter ces peuples ausquels nous auons presché L'Euangile depuis plusieurs années, aussi se trouve-t-il parmy Eux plusieurs bons chrestiens.

La folle auoine dont ils portent le nom, parcequelle se trouve sur leurs terres est une sorte d'herbe qui croit naturellement dans les petites Riuieres dont le fond est de vase, est dans les Lieux Marescageux; elle est bien semblable a la folle auoine qui Croit parmy nos bleds. Les epics sont sur des tuÿeaux noüés d'Espace en Espace, ils sortent de l Eau vers le mois de Juin, et vont tousjour montant jusqu'a ce qu'ils surnagent de deux pieds Enuiron, Le grain n'est pas plus gros que Celuy de nos auoines, mais il est vne fois plus long, aussi La farine en est t-elle bien plus abondante. Voicy Comme les Sauuages la Cueillent et la preparent pour la manger. Dans Le mois de Septembre qui est le temps propre pour

which we were to pass, the Course of the great River, and the direction we were to follow when we reached it.

Above all, I placed our voyage under the protection of the Blessed Virgin Immaculate, promising her that, if she granted us the favor of discovering the great River, I would give it The Name of the Conception, and that I would also make the first Mission that I should establish among Those New peoples, bear the same name. This I have actually done, among the Il[illegible].[16]

SECTION 2ND. THE FATHER VISITS, IN PASSING, THE TRIBES OF THE FOLLE AVOINE. WHAT THAT FOLLE AVOINE IS. HE ENTERS THE BAY DES PUANTS; SOME PARTICULARS ABOUT THAT BAY. HE ARRIVES AMONG THE FIRE NATION.

WITH all these precautions, we Joyfully Plied our paddles on a portion of Lake huron, on That of the Ilinois and on the bay des Puants.

The first Nation that we came to was That of the folle avoine. I entered Their river, to go and visit these peoples to whom we have preached The Gospel for several years,—in consequence of which, there are several good christians among Them.

The wild oat, whose name they bear because it is found in their country, is a sort of grass, which grows naturally in the small Rivers with muddy bottoms, and in Swampy Places. It greatly resembles the wild oats that Grow amid our wheat. The ears grow upon hollow stems, jointed at Intervals; they emerge from the Water about the month of June, and continue growing until they rise About two feet above it. The grain is not larger than That

Cette recolte, ils vont en Canot autrauers de Ces champs de folle auoine, ils en secoüent les Épics de part et d'autre dans le Canot, a mesure quils auancent le grain tombe aisément s'il est meur, et En peu de temps ils en font leur prouision: Mais pour le nettoÿer de la paille et le dépouiller d'une pellicule dans laquelle il est Enfermé; ils le mettent sécher a la fumée; sur vn gril de bois soubs lequel ils entretiennent vn petit feu, pendant quelques Jours, Et lorsque L'auoine est bien seche, ils la mettent dans une Peau en forme de pouche, Laquelle ils enfoncent dans vn trou fait a Ce dessein en terre, puis ils l'a pillent auec les pieds, tant et si fortement que La grain s'estant separé de la paille, ils le vannent tres aisement, apres quoy ils le pillent pour le reduire en farine, ou mesme sans estre pillé ils le font Cuire dans l'eau, qu'ils assaisonnent auec de la graisse, et de Cette façon on trouue La folle auoine presque aussi delicate, qu'est le ris, quand on n'y mette pas de meillieur assaisonnement.

Je racontay a ces peuples de la folle auoine, Le dessein que j auois d'aller découurir Ces nations Esloignées pour les pouuoir Instruire des Mysteres de Nostre S^te^. Religion; Ils en furent Extremement surpris, et firent tous leur possible pour m'en dissüader; Ils me representerent que je rencontrerois des Nations qui ne pardonnent jamais aux Estrangers ausqu'els ils Cassent La teste sans aucun sujet; que La guerre qui estoit allumée Entre Diuers peuples qui estoient sur nostre Route, nous Exposoit a vn autre danger manifeste d'estre tuéz par les bandes de Guerriers qui sont tousjours en Campagne; que la grande Riuiere est tres dangereuse, quand on n'en scait pas les Endroictz difficiles, qu'elle estoit pleine

of our oats, but it is twice as long, and The meal therefrom is much more abundant. The Savages Gather and prepare it for food as Follows. In The month of September, which is the suitable time for The harvest, they go in Canoes through These fields of wild oats; they shake its Ears into the Canoe, on both sides, as they pass through. The grain falls out easily, if it be ripe, and they obtain their supply In a short time. But, in order to clean it from the straw, and to remove it from a husk in which it is Enclosed, they dry it in the smoke, upon a wooden grating, under which they maintain a slow fire for some Days. When The oats are thoroughly dry, they put them in a Skin made into a bag, thrust It into a hole dug in the ground for This purpose, and tread it with their feet—so long and so vigorously that The grain separates from the straw, and is very easily winnowed. After this, they pound it to reduce it to flour,—or even, without pounding it, they Boil it in water, and season it with fat. Cooked in This fashion, The wild oats have almost as delicate a taste as rice has when no better seasoning is added.

I told these peoples of the folle avoine of My design to go and discover Those Remote nations, in order to Teach them the Mysteries of Our Holy Religion. They were Greatly surprised to hear it, and did their best to dissuade me. They represented to me that I would meet Nations who never show mercy to Strangers, but Break Their heads without any cause; and that war was kindled Between Various peoples who dwelt upon our Route, which Exposed us to the further manifest danger of being killed by the bands of Warriors who are ever in the

de monstres effroÿables, qui deuoroient les hommes et les Canotz tout Ensemble; qu'il y a mesme vn démon qu'on entend de fort loing qui en ferme le passage et qui abysme ceux qui osent en approcher, Enfin que les Chaleurs sont si excessiues En ces païs La qu'elles nous Causeroient La mort Infailliblement.

Je les remerciay de ces bons aduis qu'ils me donnoît, mais je leurs dis que je ne pouuois pas les suiure, puis qu'il s'agissoit du salut des ames pour lesquelles ie serois rauÿ de donner ma vie, que je me moquois de ce demon pretendu, que nous nous deffenderions bien de ces monstres marins, et qu'au reste Nous Nous tienderions sur nos gardes pour euiter les autres dangers donts ils nous menaçoient. Apres les auoir fait prier Dieu et leur auoir donné quelque Instruction, Je me separaÿ d'eux, et nous estant Embarquez sur nos Canotz, Nous arriuâmes peu de temps apres dans le fond de la Baÿe des puantz, ou nos Peres trauaillent utilement a la Conuersion de ces peuples, en ayant baptisé plus de deux mille depuis qu'ils y sont.

Cette baÿe porte vn Nom qui n'a pas une si mauuaise signification en la langue des sauuages, Car ils l'appellent plustost la baÿe sallée que la Baÿe des Puans, quoyque parmy Eux ce soit presque le mesme; & c'est aussi Le nom qu'ils donnent a la Mer; Ce qui nous a fait faire de tres exactes recherches pour découurir s'il n'y auoit pas en Ces quartiers quelques fontaines d'Eau sallée, Comme il y en a parmy les hiroquois; mais nous n'en auons point trouué. Nous jugeons donc qu'on luy a donné Ce nom a cause de quantité de vase et de Boüe qui s'y rencontre, d'ou s'esleuent Continuellement de meschantes vapeurs qui y Causent les plus grands

Field. They also said that the great River was very dangerous, when one does not know the difficult Places; that it was full of horrible monsters, which devoured men and Canoes Together; that there was even a demon, who was heard from a great distance, who barred the way, and swallowed up all who ventured to approach him; Finally that the Heat was so excessive In those countries that it would Inevitably Cause Our death.

I thanked them for the good advice that they gave me, but told them that I could not follow it, because the salvation of souls was at stake, for which I would be delighted to give my life; that I scoffed at the alleged demon; that we would easily defend ourselves against those marine monsters; and, moreover, that We would be on our guard to avoid the other dangers with which they threatened us. After making them pray to God, and giving them some Instruction, I separated from them. Embarking then in our Canoes, We arrived shortly afterward at the bottom of the Bay des puantz, where our Fathers labor successfully for the Conversion of these peoples, over two thousand of whom they have baptized while they have been there.

This bay bears a Name which has a meaning not so offensive in the language of the savages; For they call it *la baye sallée* ["salt bay"] rather than Bay des Puans,—although with Them this is almost the same and this is also The name which they give to the Sea. This led us to make very careful researches to ascertain whether there were not some salt-Water springs in This quarter, As there are among the hiroquois, but we found none. We conclude, therefore, that This name has been given to

et les plus Continuels Tonnerres, que jaye iamais entendu.

La Baye a enuiron trente lieuës de profondeur et huict de large en son Commencement; elle va tousjour se retrécissant jusques dans le fond, ou il est aisé de remarquer la marée qui a son flux et reflux reglé presque Comme Celuy de la Mer. Ce n'est pas icy le lieu d'examiner si ce sont les vrayës marées, si elles sont Causées par les ventz ou par qu'elqu'autre principe, s'il y a des ventz qui sont Les auantcoureurs de la Lune et attachez a sa suitte lesquels par consequent agitent le lac et luy donnent Comme son flux et reflux toutes les fois que la Lune monte sur l'horison. Ce que je peux dire de Certain est que quand l'eau est bien Calme, on la voit aisement monter et descendre suivant le Cours de la lune, quoyque je ne nie pas que Ce mouuement ne puisse estre Causé par les Ventz qui sont bien Eloignez, et qui pesant sur le milieu du lac font que les bords Croissent et decroissent de la façon qui paroit a nos yeux.

Nous quittâmes Cette baye pour entrer dans la riuiere qui s'y décharge; elle est tres belle en son Emboucheure, et coule doucement, elle est pleine D'outardes, de Canards de Cercelles et d autres oyseaux qui y sont attirez par la folle auoine, dont ils sont fort friants, mais quand on a vn peu auancé dans cette riuiere, on la trouue tres difficile, tant a cause des Courants que des Roches affilées, qui Couppent les Canotz et les pieds de Ceux qui sont obligés de les traisner, sur tout quand les Eaux sont basses. Nous franchîmes pourtant heureusement Ces rapides et en approchant de Machkoutens la Nation du feu, jeu la Curiosité de boire des Eaux mineralles de la Riuiere qui n'est pas Loing de Cette bourgade, Je

it on account of the quantity of mire and Mud which is seen there, whence noisome vapors Constantly arise, Causing the loudest and most Continual Thunder that I have ever heard.

The Bay is about thirty leagues in depth and eight in width at its Mouth; it narrows gradually to the bottom, where it is easy to observe a tide which has its regular ebb and flow, almost Like That of the Sea. This is not the place to inquire whether these are real tides; whether they are Due to the wind, or to some other cause; whether there are winds, The precursors of the Moon and attached to her suite, which consequently agitate the lake and give it an apparent ebb and flow whenever the Moon ascends above the horizon. What I can Positively state is, that, when the water is very Calm, it is easy to observe it rising and falling according to the Course of the moon; although I do not deny that This movement may be Caused by very Remote Winds, which, pressing on the middle of the lake, cause the edges to Rise and fall in the manner which is visible to our eyes.[17]

We left This bay to enter the river that discharges into it; it is very beautiful at its Mouth, and flows gently; it is full Of bustards, Ducks, Teal, and other birds, attracted thither by the wild oats, of which they are very fond. But, after ascending the river a short distance, it becomes very difficult of passage, on account of both the Currents and the sharp Rocks, which Cut the Canoes and the feet of Those who are obliged to drag them, especially when the Waters are low. Nevertheless, we successfully passed Those rapids; and on approaching Machkoutens, the fire Nation, I had the Curiosity to drink the mineral

pris aussi le temps de reconnoistre vn simple qu'un sauuage qui en scait le secret a enseigné au P. Alloües auec beaucoup de Ceremonies, Sa racine sert Contre la morsure des serpents, Dieu ayant voulu donner ce remede Contre vn venin qui est tres frequent en ces païs: Elle est fort chaude et elle a vn goust de poudre quand on l'escrase sous la dent; il faut la mascher et la mettre sur la piquure du serpent, qui en a vne si grande horreur; qu'il s'enfuit mesme de Celuy qui s'en est frotté, elle produit plusieures tiges hautes d'un pied, dont la feuille est un peu longue et la fleur blanche et beaucoup semblable a La giroflée. J'en mis dans mon Canot, pour l'examiner a loisir, pendant que nous auançions tousjour vers Maskoutens, ou nous arriuâmes Le 7^e^. de Juin.

SECTION 3^EME^. DESCRIPTION DE LA BOURGADE DE MASKOUTENS, CE QUI S'Y PASSA ENTRE LE PERE & LES SAUUAGES; LES FRANÇOIS COMMENCENT D'ENTRER DANS VN PAÏS NOUUEAU ET INCONNU ET ARRIUENT A MISSIS[I]PI

NOUS voicy rendus a Maskoutens, ce Mot en Algonquin peut signifier Nation du feu, aussi est ce le nom qu'on luy a donné; C'est icy le terme des découuertes qu'on fait les françois, Car ils n'ont point encor passé plus auant.

Ce Bourg est Composé de trois sortes de Nations qui s'y sont ramassées, Des Miamis, des Maskoutens, et des Kikabous les premiers sont les plus ciuils, les plus liberaux, et les mieux faitz, ils portent deux longues moustaches sur les oreilles, qui leurs donnent bonne grace, ils passent pour les guerriers et font rarement des partis sans succez; ils sont fort dociles,

Waters of the River that is not Far from That village. I also took time to look for a medicinal plant which a savage, who knows its secret, showed to Father Alloues with many Ceremonies. Its root is employed to Counteract snake-bites, God having been pleased to give this antidote Against a poison which is very common in these countries. It is very pungent, and tastes like powder when crushed with the teeth; it must be masticated and placed upon the bite inflicted by the snake. The reptile has so great a horror of it that it even flees from a Person who has rubbed himself with it. The plant bears several stalks, a foot high, with rather long leaves; and a white flower, which greatly resembles The wall-flower.[18] I put some in my Canoe, in order to examine it at leisure while we continued to advance toward Maskoutens, where we arrived on The 7th of June.

SECTION 3RD. DESCRIPTION OF THE VILLAGE OF MASKOUTENS; WHAT PASSED THERE BETWEEN THE FATHER AND THE SAVAGES. THE FRENCH BEGIN TO ENTER A NEW AND UNKNOWN COUNTRY, AND ARRIVE AT MISSISIPI.

HERE we are at Maskoutens. This Word may, in Algonquin, mean "the fire Nation,"—which, indeed, is the name given to this tribe. Here is the limit of the discoveries which the french have made, For they have not yet gone any farther.

This Village Consists of three Nations who have gathered there — Miamis, Maskoutens, and Kikabous. The former are the most civil, the most liberal, and the most shapely. They wear two long locks over their ears, which give them a pleasing appearance.

ils escoutent paisiblement Ce qu'on Leur dit, & ont paru si auides d'Entendre Le P. Alloües quand il les Instruisoit, qu'ils Luy donnoient peu de repos, mesme pendant la nuict. Les Maskoutens et les Kikabous sont plus grossiers et semblent estre des païsantz en Comparaison des autres. Comme les Escorces a faire des Cabannes sont rares en ce pays la, Ils se seruent de Joncs qui Leur tiennent lieu de murailles et de Couuertures, mais qui ne les deffendent pas beaucoup des vents, et bien moins des pluyës quand elles tombent en abondance. La Commodité de ces sortes de Cabannes est qu'ils Les mettent en pacquetz et les portent aisément où ils veulent pendant Le temps de leur chasse.

Lorsque Je les visitay, je fus extremément Consolé de veoir vne belle Croix plantée au milieu du bourg et ornée de plusieurs peaux blanches, de Ceintures rouges, d'arcs et de flêches, que ces bonnes gens auoient offertz au grand Manitou, (C'est le nom qu'ils donnent a Dieu) pour le remercier de ce qu'il auoit eu pitié D'Eux pendant L'hyuer, Leur donnant une chasse abondante, Lorsqu'ils apprehendoient Le plus La famine.

Je pris plaisir de veoir la situation de cette bourgade, Elle est belle et bien diuertissante, Car d'une Eminence, sur la quelle elle est placée on découure de toutes parts des prairies a perte de veüe, partagées par des bocages, ou par des bois de haute futaÿe: La terre y est tres bonne, et rend beaucoup de bled d'inde, Les sauuages ramassent quantité de prunes et de raisins dont on pourroit faire beaucoup de vin si L'on vouloit.

Nous ne fûsmes pas plustost arriuéz que nous assemblâmes les anciens M^r^. Jollyet et moy, il leur dit qu'il

They are regarded as warriors, and rarely undertake expeditions without being successful. They are very docile, and listen quietly to What is said to Them; and they appeared so eager to Hear Father Alloues when he Instructed them that they gave Him but little rest, even during the night. The Maskoutens and Kikabous are ruder, and seem peasants in Comparison with the others. As Bark for making Cabins is scarce in this country, They use Rushes; these serve Them for making walls and Roofs, but do not afford them much protection against the winds, and still less against the rains when they fall abundantly. The Advantage of Cabins of this kind is, that they make packages of Them, and easily transport them wherever they wish, while they are hunting.

When I visited them, I was greatly Consoled at seeing a handsome Cross erected in the middle of the village, and adorned with many white skins, red Belts, and bows and arrows, which these good people had offered to the great Manitou (This is the name which they give to God). They did this to thank him for having had pity On Them during The winter, by giving Them an abundance of game When they Most dreaded famine.[19]

I took pleasure in observing the situation of this village. It is beautiful and very pleasing; For, from an Eminence upon which it is placed, one beholds on every side prairies, extending farther than the eye can see, interspersed with groves or with lofty trees. The soil is very fertile, and yields much indian corn. The savages gather quantities of plums and grapes, wherewith much wine could be made, if desired.

estoit enuoyé de la part de Mons^r. Nostre Gouuerneur pour découurir de Nouueaus païs, et moy de la part de Dieu pour les Esclairer des lumieres du s^t. Euangile, qu'au reste Le Maistre souuerain de nos vies vouloit estre connu de toutes les Nations, et que pour obéir a ses volontés, je ne craignois pas la mort a laquelle je m'exposois dans des voyages si perilleux. Que nous auions besoin de deux guides pour nous mettre dans nostre route; Nous leur fîmes un present, en les priant de nous les accorder, ce qu'ils firent tres Ciuilement et mesme voulurent aussi nous parler par vn present qui fut une Nate pour nous seruir de lit pendant tout nostre voÿage.

Le lendemain qui fut le dixiéme de Juin, deux Miamis qu'on nous donna pour guides s'embarquerent auec nous, a la veüe d'un grand monde, qui ne pouuoit assez s'estonner, de veoir sept françois, seuls, et dans deux Canotz oser entreprendre une Expedition si extresordinaire et si hazardeuse.

Nous scauions qua trois lieuës de Maskoutens estoit vne Riuiere qui se décharge dans Missisipi; Nous scauions encor que le rund de vent que nous deuions tenir pour y arriuer estoit L'ouest soroüest mais le chemin est partagé de tant de marais et de petitz lacs, qu'il est aisé de s'y égarer, d'autant plus que la Riuiere qui y méne est si chargée de folle auoine, qu'on a peine a en raconnoistre le Canal, C'est en quoy nous auions bien besoin de nos deux guides, aussi nous Conduisirent-ils heureusement jusque vn portage de 2700 pas, et nous aiderent a transporter nos Canotz pour entrer dans Cette riuiere, apres quoy ils s'en retournerent, nous laissant seuls en ce païs Inconnu, entre les mains de la prouidence.

No sooner had we arrived than we, Monsieur Jollyet and I, assembled the elders together; and he told them that he was sent by Monsieur Our Governor to discover New countries, while I was sent by God to Illumine them with the light of the holy Gospel. He told them that, moreover, The sovereign Master of our lives wished to be known by all the Nations; and that in obeying his will I feared not the death to which I exposed myself in voyages so perilous. He informed them that we needed two guides to show us the way; and We gave them a present, by it asking them to grant us the guides. To this they very Civilly consented; and they also spoke to us by means of a present, consisting of a Mat to serve us as a bed during the whole of our voyage.

On the following day, the tenth of June, two Miamis who were given us as guides embarked with us, in the sight of a great crowd, who could not sufficiently express their astonishment at the sight of seven frenchmen, alone and in two Canoes, daring to undertake so extraordinary and so hazardous an Expedition.

We knew that, at three leagues from Maskoutens, was a River which discharged into Missisipi. We knew also that the direction we were to follow in order to reach it was west-southwesterly. But the road is broken by so many swamps and small lakes that it is easy to lose one's way, especially as the River leading thither is so full of wild oats that it is difficult to find the Channel. For this reason we greatly needed our two guides, who safely Conducted us to a portage of 2,700 paces, and helped us to transport our Canoes to enter That river; after

Nous quittons donc les Eaux qui vont jusqua Quebeq a 4 ou 500 Lieuës d'icy pour prendre Celles qui nous Conduiront desormais dans des terres estrangeres. auant que de nous y embarquer, nous Commençâmes tous ensemble une nouuelle deuotion a la s^te^. Vierge Immaculée que nous pratiquâmes tous les jours, luy addressant des prieres particuliers pour mettre sous sa protection, et nos personnes et le succez de nostre voÿage, et apres nous estre encouragés les vns les autres nous montons en Canot.

La Riuiere sur laquelle nous nous embarquâmes s'appelle Meskousing, elle est fort large, son fond est du sable, qui fait diuerses battures lesquelles rendent cette nauigation tres difficile, elle est pleine d'Isles Couuertes de Vignes; sur les bords parroissent de bonnes terres, entremeslées de bois de prairies et de Costeaux, on y voit des chesnes, des Noiers, des bois blancs, et une autre espece d'arbres dontz les branches sont armées de longues espines. Nous n'auons veu ny gibier, ny poisson, mais bien des cheurëilz et des vaches en assez grande quantité, nostre Route estoit au suroüest et apres auoir nauigé enuiron 30 lieuës, nous apperceûmes un endroit qui auoit toutes les apparences de mine de fer, et de fait vn de nous qui en a veu autrefois, assure que Celle que Nous auons trouuée est fort bonne et tres abondante, elle est Couuerte de trois pieds de bonne terre, assez proche d'une chaine de rocher, dont le bas est plein de fort beau bois, apres 40 lieuës sur Cette mesme route, nous arriuons a l'embouchure de nostre Riuiere et nous trouuant a 42 degrez et demy D'esleuation, Nous entrons heureusement dans Missisipi Le 17^e^. Juin auec vne Joÿe que je ne peux pas Expliquer.

which they returned home, leaving us alone in this Unknown country, in the hands of providence.[30]

Thus we left the Waters flowing to Quebeq, 4 or 500 Leagues from here, to float on Those that would thenceforward Take us through strange lands. Before embarking thereon, we Began all together a new devotion to the blessed Virgin Immaculate, which we practiced daily, addressing to her special prayers to place under her protection both our persons and the success of our voyage; and, after mutually encouraging one another, we entered our Canoes.

The River on which we embarked is called Meskousing. It is very wide; it has a sandy bottom, which forms various shoals that render its navigation very difficult. It is full of Islands Covered with Vines. On the banks one sees fertile land, diversified with woods, prairies, and Hills. There are oak, Walnut, and basswood trees; and another kind, whose branches are armed with long thorns. We saw there neither feathered game nor fish, but many deer, and a large number of cattle. Our Route lay to the southwest, and, after navigating about 30 leagues, we saw a spot presenting all the appearances of an iron mine; and, in fact, one of our party who had formerly seen such mines, assures us that The One which We found is very good and very rich. It is Covered with three feet of good soil, and is quite near a chain of rocks, the base of which is covered by very fine trees. After proceeding 40 leagues on This same route, we arrived at the mouth of our River; and, at 42 and a half degrees Of latitude, We safely entered Missisipi on The 17th of June, with a Joy that I cannot Express.

SECTION 4^EME^. DE LA GRANDE RIUIERE APPELLÉE MISSISIPI SES PLUS NOTABLES PARTICULARITÉS, DE DIUERS ANIMAUX ET PARTICULIEREMENT DES PISIKIOUS OU BŒUFS SAUUAGES, LEUR FIGURE ET LEUR NATUREL, DES PREMIERS VILLAGES DES ILINOIS OÙ LES FRANÇOIS ARRIUENT.

NOUS voyla donc sur cette Riuiere si renommée dont iay taché d'en remarquer attentiuement toutes les singularités; La Riuiere de Missisipi tire son origine de diuers lacs qui sont dans le païs des peuples du Nord, elle est estroitte a sa décharge de Miskous; son Courant qui port du Costé du sud est lent et paisible, a la droitte on voist vne grande Chaisne de Montagnes fort hautes et a la gauche de belles terres, elle est Couppée d'Isles en diuers Endroictz; En sondant nous auons trouués dix brasses d'Eaux, sa Largeur est fort inegale, elle a quelque fois trois quartz de lieuës et quelquefois elle se rétressit jusqua trois arpens. Nous suiuons doucement son Cours, qui va au sud et au sudest jusquaus 42 degrés d'Eleuation. C'est icy que nous nous appercevons bien qu'elle a tout changé de face; Il ny a presque plus de bois n'y de montagnes, Les Isles sont plus beles et Couuertes de plus beaux arbres; Nous ne voions que des cheureils et de vaches, des outardes et des Cygnes sans aisles, parcequ'ils quittent Leurs plumes en Ce païs: Nous rencontrons de temps en temps des poissons monstrueux, vn desquels donna si rudement Contre nostre Canot que je Crû que c'estoit un gros arbre qui L'alloit mettre en piéces vne autrefois nous apperceûmes sur L'eau vn monstre qui auoit vne teste de tygre, les néz pointu Comme Celuy d'un chat sauuage, auec la barbe & des oreilles droittes Éleuées en haut, La teste estoit

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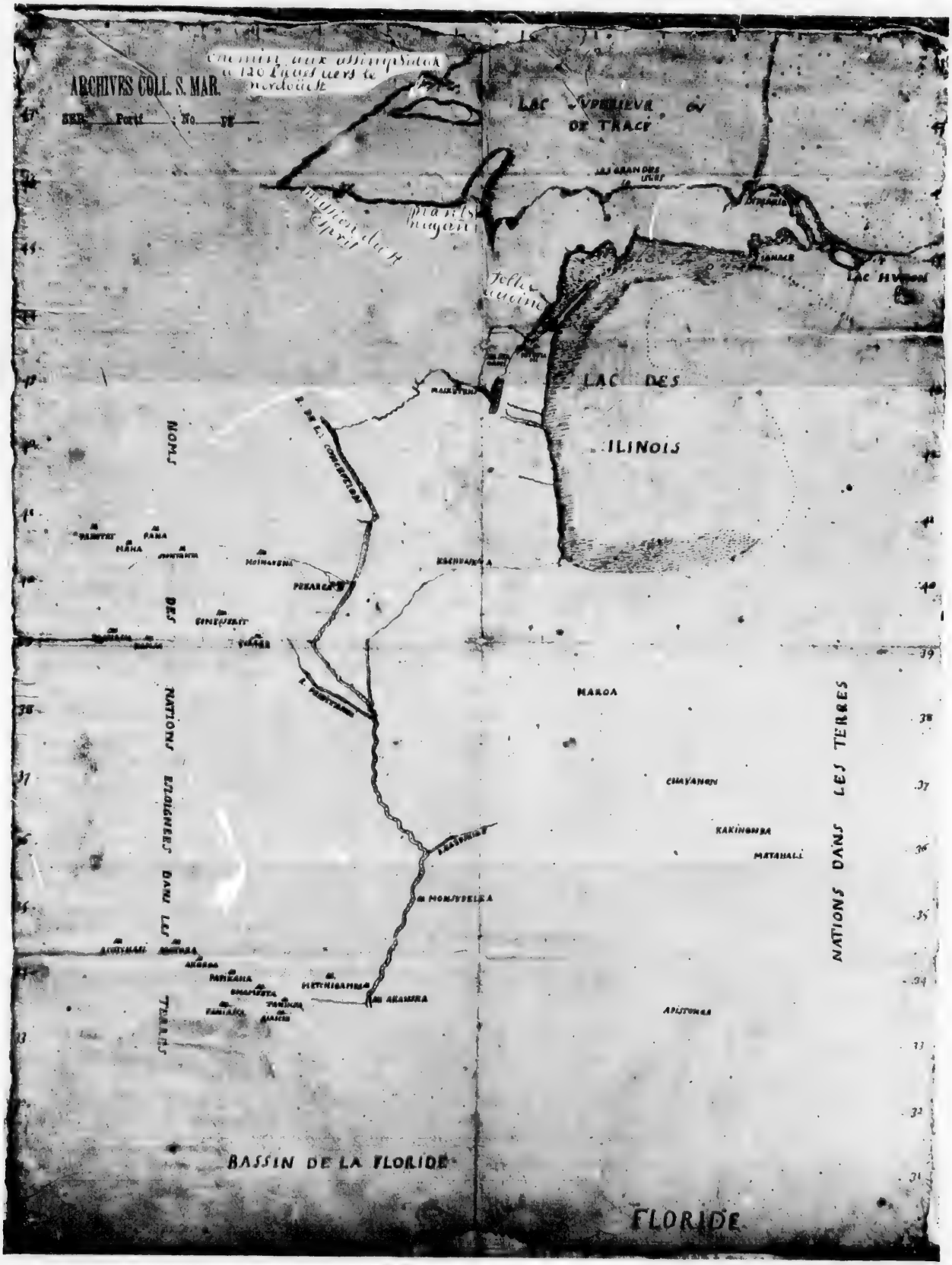


MARQUETTE'S MAP, 1673–74.

[Reduced facsimile of original manuscript, in archives of St. Mary's College, Montreal.]

SECTION 4TH. OF THE GREAT RIVER CALLED MISSISIPI; ITS MOST NOTABLE FEATURES; OF VARIOUS ANIMALS, AND ESPECIALLY THE PISIKIOUS OR WILD CATTLE, THEIR SHAPE AND NATURE; OF THE FIRST VILLAGES OF THE ILINOIS, WHERE THE FRENCH ARRIVED.

HERE we are, then, on this so renowned River, all of whose peculiar features I have endeavored to note carefully. The Missisipi River takes its rise in various lakes in the country of the Northern nations. It is narrow at the place where Miskous empties; its Current, which flows southward, is slow and gentle. To the right is a large Chain of very high Mountains, and to the left are beautiful lands; in various Places, the stream is Divided by Islands. On sounding, we found ten brasses of Water. Its Width is very unequal; sometimes it is three-quarters of a league, and sometimes it narrows to three arpents. We gently followed its Course, which runs toward the south and southeast, as far as the 42nd degree of Latitude. Here we plainly saw that its aspect was completely changed. There are hardly any woods or mountains; The Islands are more beautiful, and are Covered with finer trees. We saw only deer and cattle, bustards, and Swans without wings, because they drop Their plumage in This country. From time to time, we came upon monstrous fish, one of which struck our Canoe with such violence that I Thought that it was a great tree, about to break the Canoe to pieces.[91] On another occasion, we saw on The water a monster with the head of a tiger, a sharp nose Like That of a wildcat, with whiskers and straight, Erect ears; The head was gray and The Neck quite black; but We saw no

grize et La Col tout noir, Nous n'en vismes pas d'auantage. quand nous auons jetté nos retz a l'eau nous auons pris des Esturgeons et une Espece de poisson fort extresordinaire, il ressemble a la truitte auec Cette difference qu'il a la geule plus grande, il a proche du nez qui est plus petit aussi bien que les yeux vne grande Areste faite Comme vn bust de femme, large de trois doigts, Long d'une Coudée, au bout de laquelle est vn rond Large Comme la main. Cela l'oblige souuent en saultant hors de l eau de tomber en derriere. Estant descendus jusqua 41 degrés 28 minuittes suiuant Le mesme rund, nous trouuons que les Coqs d'inde ont pris la place du gibier, et les pisikious ou bœufs sauuages, Celle des autres bestes.

Nous les appelons bœufs sauuages parcequ'ils sont bien semblables a nos bœufs domestiques, ils ne sont pas plus longs mais ils sont pres d'une fois plus gros et plus Corpulentz; Nos gens en ayant tué vn trois personnes auoient bien de la peine a le remüer, ils ont la teste fort grosse, Le front plat et Large d'un pied et demy entre les Cornes qui sont entierement semblables a Celles de nos bœufs, mais elles sont noires et beaucoup plus grande, Ils ont sous le Col Comme vne grande falle, qui pend en bas et sur Le dos vne bosse assez éleuée. Toute la teste, Le Col, et une partie des Espaules sont Couuertez d'un grand Crin Comme Celuy des cheuaux, C'est une hûre longue d'un pied, qui les rend hideux et leur tombant sur les yeux les Empéche de voire deuant Eux; Le reste du Corps est reuetu d'un gros poil frisé a peu pres Comme Celuy de nos moutons, mais bien plus fort et plus Espais, il tombe en Esté et La peau deuient douce Comme du Velours. C'est pourlors que les sauuages les Emploÿent pour s'en faire de

more creatures of this sort. When we cast our nets into the water we caught Sturgeon, and a very extraordinary Kind of fish. It resembles the trout, with This difference, that its mouth is larger. Near its nose — which is smaller, as are also the eyes — is a large Bone shaped Like a woman's busk, three fingers wide and a Cubit Long, at the end of which is a disk as Wide As one's hand. This frequently causes it to fall backward when it leaps out of the water.[22] When we reached the parallel of 41 degrees 28 minutes, following The same direction, we found that Turkeys had taken the place of game; and the pisikious, or wild cattle, That of the other animals.

We call them "wild cattle," because they are very similar to our domestic cattle. They are not longer, but are nearly as large again, and more Corpulent. When Our people killed one, three persons had much difficulty in moving it. The head is very large; The forehead is flat, and a foot and a half Wide between the Horns, which are exactly like Those of our oxen, but black and much larger. Under the Neck They have a Sort of large dewlap, which hangs down; and on The back is a rather high hump. The whole of the head, The Neck, and a portion of the Shoulders, are Covered with a thick Mane Like That of horses; It forms a crest a foot long, which makes them hideous, and, falling over their eyes, Prevents them from seeing what is before Them. The remainder of the Body is covered with a heavy coat of curly hair, almost Like That of our sheep, but much stronger and Thicker. It falls off in Summer, and The skin becomes as soft As Velvet. At that season, the savages Use the hides for making fine

belles Robbes qu'ils peignent de diuerses Couleurs; la chair et la graisse des pisikious est Excellente et fait le meillieur mets des festins au reste ils sont tres méchants et il ne se passent point d'année qu'ils ne tuent quelques sauuages quand on vient les attaquer, ils prennent s'ils peuuent un homme auec leurs Cornes, L'enleuent en l'air puis ils le jettent contre terre, le foulent des pieds et le tuent, si on tire de loing sur Eux ou de larc ou du fusil, il faut si tost apres le Coup se jetter a terre et se cacher dans l'herbe, Car s'ils apercoiuent Celuy qui a tiré, ils Courent apres et le vont attaquer, Comme ils ont les pieds gros et assez Courtz ils ne vont pas bien viste pour l'ordinaire, si ce n'est lorsqu'ils sont irritez. Ils sont espars dans les prairies Comme des troupeaux j'en ay veu vne bande de 400.

Nous auancons tousjours mais Comme nous ne scauions pas où nous allions ayant fait déia plus de Cent lieuës sans auoir rien découuert que des bestes et des oÿseaux nous Nous tenons bien sur nos gardes; C'est pourquoy nous ne faisons qu'un petit feu a terre sur le soir pour preparer nos repas, et apres soûper nous Nous en eloignons le plus que nous pouuons, et nous allons passer la nuict dans nos Canotz que nous tenons a l'ancre sur la riuiere asséz loing des bords; Ce qui n'empéche pas que qu'elquun de nous ne soit tousjour en sentinelle de peur de surprise, allant par le sud et le sud suroüest nous nous trouuons a la hauteur de 41 degréz et jusqua 40 degrez quelques minutes en partie par sudest et en partie par le suroüest. Apres auoir auancé plus de 60 lieües depuis Nostre Entrée dans la Riuiere sans rien découurir.

Enfin le 25e. Juin nous aperceûmes sur le bord de leau des pistes d'hommes, et un petit sentier asséz

Robes, which they paint in various Colors. The flesh and the fat of the pisikious are Excellent, and constitute the best dish at feasts. Moreover, they are very fierce; and not a year passes without their killing some savages. When attacked, they catch a man on their Horns, if they can, toss Him in the air, and then throw him on the ground, after which they trample him under foot, and kill him. If a person fire at Them from a distance, with either a bow or a gun, he must, immediately after the Shot, throw himself down and hide in the grass; For if they perceive Him who has fired, they Run at him, and attack him. As their legs are thick and rather Short, they do not run very fast, As a rule, except when angry. They are scattered about the prairie in herds; I have seen one of 400.

We continued to advance, but, As we knew not whither we were going,—for we had proceeded over one Hundred leagues without discovering anything except animals and birds,—we kept well on our guard. On this account, we make only a small fire on land, toward evening, to cook our meals; and, after supper, we remove Ourselves as far from it as possible, and pass the night in our Canoes, which we anchor in the river at some distance from the shore. This does not prevent us from always posting one of the party as a sentinel, for fear of a surprise. Proceeding still in a southerly and south-southwesterly direction, we find ourselves at the parallel of 41 degrees, and as low as 40 degrees and some minutes,—partly southeast and partly southwest,—after having advanced over 60 leagues since We Entered the River, without discovering anything.

Finally, on the 25th of June, we perceived on the

battu qui entroit dans une belle prairie. Nous Nous arrestâmes pour l'Examiner, et jugeant que cestoit un chemin qui Conduisoit a quelque village de sauuages, Nous prîmes resolution de l'aller reconnoistre; nous laissons donc nos deux Canotz sous la garde de nos gens, Leur recommandant bien de ne se pas laisser surprendre, apres quoy M^r^. Jollyet et moy entreprîmes cette découuerte asséz hazardeuse pour deux hommes seuls qui s'exposent a la discretion d'un peuple barbare et Inconnu. Nous suiuons en silence. Ce petit sentier, et apres auoir fait Enuiron 2 lieuës, Nous découurîmes vn village sur le bord d'une riuiere, et deux autres sur vn Costeau escarté du premier d'une demi lieüe, Ce fut pour lors que nous nous recommandâmes a Dieu de bon Cœur, et ayant imploré son secours, nous passâmes outre sans étre découuerts et nous vinsmes si près que nous entendions mesme parler les sauuages. Nous Crûmes donc qu'il estoit temps de nous découurir, ce que Nous fismes par vn Cry que nous poussâmes de toutes Nos forces, en nous arrestant sans plus avancer. A ce cry les sauuages sortent promptement de leurs Cabanes Et nous ayant probablement reconnus pour françois, sur tout voÿant une robe noire, ou du moins n'ayant aucun suject de deffiance, puisque nous n'estions que deux hommes, et que nous les auions aduertis de nostre arriuée, ils députerent quattre vielliards, pour nous venir parler, dontz deux portoient des pipes a prendre du tabac, bien ornées et Empanachées de diuers plumages, ils marchoient a petit pas, et éleuant leurs pipes vers le soleil, ils sembloient luy presenter a fumer, sans neamoins dire aucun mot. Ils furent assez longtemps a faire le peu de chemin depuis leur village jusqu'a nous.

water's edge some tracks of men, and a narrow and somewhat beaten path leading to a fine prairie. We stopped to Examine it; and, thinking that it was a road which Led to some village of savages, We resolved to go and reconnoiter it. We therefore left our two Canoes under the guard of our people, strictly charging Them not to allow themselves to be surprised, after which Monsieur Jollyet and I undertook this investigation — a rather hazardous one for two men who exposed themselves, alone, to the mercy of a barbarous and Unknown people. We silently followed The narrow path, and, after walking About 2 leagues, We discovered a village on the bank of a river, and two others on a Hill distant about half a league from the first.[23] Then we Heartily commended ourselves to God, and, after imploring his aid, we went farther without being perceived, and approached so near that we could even hear the savages talking. We therefore Decided that it was time to reveal ourselves. This We did by Shouting with all Our energy, and stopped, without advancing any farther. On hearing the shout, the savages quickly issued from their Cabins, And having probably recognized us as frenchmen, especially when they saw a black gown,—or, at least, having no cause for distrust, as we were only two men, and had given them notice of our arrival,—they deputed four old men to come and speak to us. Two of these bore tobacco-pipes, finely ornamented and Adorned with various feathers. They walked slowly, and raised their pipes toward the sun, seemingly offering them to it to smoke,—without, however, saying a word. They spent a rather long time in covering the short distance between their village

Enfin nous ayant abordés, ils s'arresterent pour nous Considerer auec attention; Je me r'assuray, voyant ces Ceremoniës qui ne se font parmy eux qu'entr'amys, et bien plus quand je les vis Couuertz d'Estoffe, jugeant par la qu'ils estoient de nos alliez. Je leurs parlay donc le premier, et Je leurs demandaÿ qui ils estoient, ils me répondirent qu'ils estoient Ilinois, et pour marque de paix ils nous presenterent leurs pipes pour petur Ensuitte ils nous inuiterent d'entrer dans leur ıage, où tout le peuple nous attendoit auec impatience. Ces pipes a prendre du tabac s'appellent en Ce paÿs des Calumetz; ce mot s'y est mit tellement En vsage que pour estre entendu je seraÿ obligé de m'en seruir ayant a en parler bien des fois.

SECTION 5ᵉ. COMMENT LES ILINOIS RECEURENT LE PERE DANS LEUR BOURGADE

A la Porte de la Cabane où nous deuions estre receus, estoit un vielliard qui nous attendoit dans une posture assez surprenante qui est la Ceremonie qu'i' ;ardent quand ils recoiuent des Estrangers. Ce ıme estoit debout et tout nud, tenant ses mains estendus et leuées vers le soleil, Comme s'il eut voulu se deffendre de ses raÿons, lesquels neamoins passoient sur son visage entre ses doigts; quand nous fusmes proches de luy il nous fit Ce Compliment; Que le soleil est beau, françois, quand tu nous viens uisiter, tout nostre bourg t'attend, et tu entreras en paix dans toute nos Cabanes. Cela dit, il nous introduisit, dans la sienne, où il y auoit vne foule de monde qui nous deuoroit des yeux, qui cependant gardoit un profond silence, on entendoit neamoins ces paroles qu'on nous addressoit de temps

and us. Finally, when they had drawn near, they stopped to Consider us attentively. I was reassured when I observed these Ceremonies, which with them are performed only among friends; and much more so when I saw them Clad in Cloth, for I judged thereby that they were our allies. I therefore spoke to them first, and asked them who they were. They replied that they were Ilinois; and, as a token of peace, they offered us their pipes to smoke. They afterward invited us to enter their Village, where all the people impatiently awaited us. These pipes for smoking tobacco are called in This country Calumets. This word has come so much Into use that, in order to be understood, I shall be obliged to use it, as I shall often have to mention these pipes.

SECTION 5TH. HOW THE ILINOIS RECEIVED THE FATHER IN THEIR VILLAGE.

At the Door of the Cabin in which we were to be received was an old man, who awaited us in a rather surprising attitude, which constitutes a part of the Ceremonial that they observe when they receive Strangers. This man stood erect, and stark naked, with his hands extended and lifted toward the sun, As if he wished to protect himself from its rays, which nevertheless shone upon his face through his fingers. When we came near him, he paid us This Compliment: " How beautiful the sun is, O frenchman, when thou comest to visit us! All our village awaits thee, and thou shalt enter all our Cabins in peace." Having said this, he made us enter his own, in which were a crowd of people; they devoured us with their eyes, but, nevertheless, observed profound silence. We could, however, hear these words,

en temps et d'une voix basse, que voyla qui est bien, Mes freres de ce que vous nous visitez.

Apres que Nous eusmes pris place, on nous fit la Ciuilité ordinaire du païs, qui est de nous presenter le Calumet, il ne faut pas le refuser, si on ne veut passer pour Ennemy où dumoins pour inciuil, pourueu qu'on fasse semblant de fumer c'est assez ; pendant que tous les anciens petunoient apres Nous pour nous honorer, on vient nous inuiter de la part du grand Capitaine de tous les Ilinois de nous transporter en sa Bourgade, ou il vouloit tenir Conseil auec nous. Nous y allâmes en bonne Compagnie, Car tous ces peuples qui n'auoient jamais veu de françois chez Eux ne se lassoient point de nous regarder, ils se Couchoient sur L'herbe le long des chemins, ils nous deuançoient, puis ils retournoient sur leurs pas, pour nous venir voir Encore Tout cela se faisoit sans bruit et auec les marques d'un grand respect qu'ils auoient pour nous.

Estant arriuez au Bourg du grand Capitaine, Nous le vismes a l'entrée de sa Cabanne, au milieu de deux vielliards, tous trois debout et nud tenant leur Calumet tourné vers le soleil, il nous harangua En peu de motz, nous felicitant de nostre arriuée, il nous presenta ensuitte son Calumet et nous fit fumer, en mesme temps que nous entrions dans sa Cabanne, où nous receumes toutes leurs Caresses ordinaires.

Voÿant tout le monde assemblé et dans le silence, Je leur parlay par quattre presents que je leur fis, par le premier je leur disois que nous marchions en paix pour uisiter les nations qui estoient sur la Riuiere jusqu'a la Mer. par le second je leur declaray, que Dieu qui les a Crées auoit pitié d'Eux, puis qu'apres tant de temps qu'il l'ont ignoré, il vou-

which were addressed to us from time to time in a low voice: "How good it is, My brothers, that you should visit us."

After We had taken our places, the usual Civility of the country was paid to us, which consisted in offering us the Calumet. This must not be refused, unless one wishes to be considered an Enemy, or at least uncivil; it suffices that one make a pretense of smoking. While all the elders smoked after Us, in order to do us honor, we received an invitation on behalf of the great Captain of all the Ilinois to proceed to his Village where he wished to hold a Council with us. We went thither in a large Company, For all these people, who had never seen any frenchmen among Them, could not cease looking at us. They Lay on The grass along the road; they preceded us, and then retraced their steps to come and see us Again. All this was done noiselessly, and with marks of great respect for us.

When we reached the Village of the great Captain, We saw him at the entrance of his Cabin, between two old men,—all three erect and naked, and holding their Calumet turned toward the sun. He harangued us In a few words, congratulating us upon our arrival. He afterward offered us his Calumet, and made us smoke while we entered his Cabin, where we received all their usual kind Attentions.

Seeing all assembled and silent, I spoke to them by four presents that I gave them. By the first, I told them that we were journeying peacefully to visit the nations dwelling on the River as far as the Sea. By the second, I announced to them that God, who had Created them, had pity on Them, inasmuch as, after they had so long been ignorant of him, he

loit se faire Connoistre a tous ces peuples, que j'estois Enuoyé de sa part pour ce dessein, que c'estoit a Eux a le reconnoistre et a luy obéir. Par le troisieme que le grand Capitaine des françois leur faisoit scauoir, que c'estoit luy qui mettoit la paix partout et qui auoit dompté L'Iroquois. Enfin par le quatriéme nous les prions de nous donner toutes Les Connoissances qu'ils auoient de la Mer, et des Nations par Lesquelles nous deuions passer pour y arriuer.

Quand jeu finÿ mon discour, le Capitaine se leua, et tenant La main sur la teste d'un petit Esclaue qu'il nous vouloit donner il parla ainsi. Je te remercy Robe Noire, et toy françois s'addressant a Mr. Jollyet, de ce que vous prenez tant de peine pour nous venir visiter, jamais la terre n'a esté si belle ny le soleil si Éclatant qu'aujourd'huy; Jamais nostre riuiere n'a este si Calme, n'y si nette de rochers que vos canotz ont Enleuées en passant, jamais nostre petun n'a eü si bon goust, n'y nos bleds n'ont paru si beaux que Nous Les voions maintenant. Voicy mon fils que je te donne pour te faire Connoistre mon Cœur, je te prie d'auoir pitié de moy, et de toute ma Nation, C'est toy qui Connoist le grand Genie qui nous a tous faits, C'est toy qui Luy parle et qui escoute sa parole, demande Luy qu'il me donne la vie et la santé, et vient demeurer auec nous, pour nous le faire Connoistre. Cela dit, il mit le petit Esclaue proche de nous, et nous fit un second present, qui estoit un Calumet tout mysterieux, dont ils font plus d'estat que d'un Esclaue; il nous témoignoit par ce present L'estime qu'il faisoit de Monsieur Nostre Gouuerneur, sur le recit que nous luy en auions fait; et pour un troisiéme il nous prioit de

wished to make himself Known to all the peoples; that I was Sent by him for that purpose; and that it was for Them to acknowledge and obey him. By the third, I said that the great Captain of the French informed them that he it was who restored peace everywhere; and that he had subdued The Iroquois. Finally, by the fourth, we begged them to give us all The Information that they had about the Sea, and about the Nations through Whom we must pass to reach it.

When I had finished my speech, the Captain arose, and, resting His hand upon the head of a little Slave whom he wished to give us, he spoke thus: "I thank thee, Black Gown, and thee, O frenchman,"—addressing himself to Monsieur Jollyet,—"for having taken so much trouble to come to visit us. Never has the earth been so beautiful, or the sun so Bright, as to-day; Never has our river been so Calm, or so clear of rocks, which your canoes have Removed in passing; never has our tobacco tasted so good, or our corn appeared so fine, as We now see Them. Here is my son, whom I give thee to Show thee my Heart. I beg thee to have pity on me, and on all my Nation. It is thou who Knowest the great Spirit who has made us all. It is thou who speakest to Him, and who hearest his word. Beg Him to give me life and health, and to come and dwell with us, in order to make us Know him." Having said this, he placed the little Slave near us, and gave us a second present, consisting of an altogether mysterious Calumet, upon which they place more value than upon a Slave. By this gift, he expressed to us The esteem that he had for Monsieur Our Governor, from the account which we had given of him; and, by a

la part de toute sa Nation, de ne pas passer oultre, a cause des grands dangers où nous nous Exposions.

Je répondis, que je ne Craignois point La mort, et que je n'estimois point de plus grand bonheur que de perdre la vie pour la gloire de Celuy qui a tout fait. C'est ce que ces pauures peuples ne peuuent Comprendre.

Le Conseil fut suiuÿ d'un grand festin qui Consistoit en quattre metz qu'il fallut prendre auec toutes leurs façons, Le premier seruice fut un grand plat de bois plein de sagamité, cest-a-dire de farine de bled d'inde qu'ont fait boüillir auec de leau qu'on assaisonne de graisse. Le Maistre des Ceremonies auec vne Cueillier pleine de sagamité me la presenta a la bouche par trois ou 4 fois, Comme on feroit a vn petit Enfant, il fit Le mesme a Mr. Jollyet. pour second metz il fit paroistre un second plat où il y auoit trois poissons, il en prit quelques morceaux pour en oster les arestes, et ayant soufflé dessus pour Les rafraichir, il nous les mit a la bouche, Comme L'on donneroit la beschée a un oyseau. on apporte pour troisiéme seruice vn grand chien, qu'on venoit de tuer, mais ayant appris que nous n'en mangions point, on le retira de deuant nous. Enfin le 4e. fut une piéce de bœuf sauuage, dont on nous mit a la bouche Les morceaux les plus gras.

Apres ce festin il fallut aller visiter tout le village qui est bien Composé de 300 Cabannes, pendant que nous marchions par les Rües, vn orateur haranguoit Continuellement pour obliger tout le monde a nous voir sans nous estre Importuns; on nous presentoit partout des Ceintures, des jartieres, et autres ouurages faits de poil d'ours et de bœuf, et tiens en

third, he begged us on behalf of all his Nation not to go farther, on account of the great dangers to which we Exposed ourselves.

I replied that I Feared not death, and that I regarded no happiness as greater than that of losing my life for the glory of Him who has made all. This is what these poor people cannot Understand.

The Council was followed by a great feast, Consisting of four dishes, which had to be partaken of in accordance with all their fashions. The first course was a great wooden platter full of sagamité,—that is to say, meal of indian corn boiled in water, and seasoned with fat. The Master of Ceremonies filled a Spoon with sagamité three or 4 times, and put it to my mouth As if I were a little Child. He did The same to Monsieur Jollyet. As a second course, he caused a second platter to be brought, on which were three fish. He took some pieces of them, removed the bones therefrom, and, after blowing upon them to cool Them, he put them in our mouths As one would give food to a bird. For the third course, they brought a large dog, that had just been killed; but, when they learned that we did not eat this meat, they removed it from before us. Finally, the 4th course was a piece of wild ox, The fattest morsels of which were placed in our mouths.

After this feast, we had to go to visit the whole village, which Consists of fully 300 Cabins. While we walked through the Streets, an orator Continually harangued to oblige all the people to come to see us without Annoying us. Everywhere we were presented with Belts, garters, and other articles made of the hair of bears and cattle, dyed red, Yellow, and gray. These are all the rarities they possess.

rouge, en Jaune et en gris, Ce sont toutes les raretéz quils ont Comme elles ne sont pas bien Considerables, nous ne nous En chargeames point.

Nous Couchâmes dans la Cabane du Capitaine, et le lendemain nous prismes Congé de luy, promettant de repasser par son bourg dans quatre lunes. Il nous Conduisit jusqua nos Canotz auec pres de 600 personnes, qui nous virent Embarquer, nous donnant toutes les marques qu'ils pouuoient de la joÿe que Nostre visite leur auoit causée. Je m'engageaÿ en mon particulier, en leur disant a Dieu que je viendrois l'an prochain demeurer auec Eux pour les instruire. Mais auant que de quitter le paÿs des Ilinois il est bon que je rapporte ce que jay reconnu de leurs Coustûmes et façons de faire.

SECTION 6ème. DU NATUREL DES ILINOIS, DE LEURS MŒURS & DE LEURS COUSTUMES, DE L'ESTIME QU'ILS ONT POUR LE CALUMET OÙ PIPE A PRENDRE DU TABAC, ET DE LA DANSE QU'ILS FONT EN SON HONNEUR.

Qui dit Ilinois, c'est comme qui diroit en leur langue, les hommes, Comme si les autres Sauuages, aupres d'eux ne passoient que pour des bestes, aussi faut-il aduoüer qu'ils ont un air d'humanité que nous n'auons pas remarqué dans les autres nations que nous auons veuës sur nostre route. Le peu De séjour que jay fait parmy Eux ne m'a pas permis de prendre toutes les Connoissances que j'aurois souhaité; de toutes Leurs façons de faire voicy ce que j'en ay remarqué.

Ils sont diuisés en plusieures bourgades dont quelqu'es vnes sont assés éloignées de celle dont nous

As they are of no great Value, we did not burden ourselves with Them.

We Slept in the Captain's Cabin, and on the following day we took Leave of him, promising to pass again by his village, within four moons. He Conducted us to our Canoes, with nearly 600 persons who witnessed our Embarkation, giving us every possible manifestation of the joy that Our visit had caused them. For my own part, I promised, on bidding them Adieu, that I would come the following year, and reside with Them to instruct them. But, before quitting the Ilinois country, it is proper that I should relate what I observed of their Customs and usages.

SECTION 6TH. OF THE CHARACTER OF THE ILINOIS; OF THEIR HABITS AND CUSTOMS; AND OF THE ESTEEM THAT THEY HAVE FOR THE CALUMET, OR TOBACCO-PIPE, AND OF THE DANCE THEY PERFORM IN ITS HONOR.

WHEN one speaks the word "Ilinois," it is as if one said in their language, "the men,"—As if the other Savages were looked upon by them merely as animals.[24] It must also be admitted that they have an air of humanity which we have not observed in the other nations that we have seen upon our route. The shortness Of my stay among Them did not allow me to secure all the Information that I would have desired; among all Their customs, the following is what I have observed.

They are divided into many villages, some of which are quite distant from that of which we speak, which is called peouarea. This causes some difference in their language, which, on the whole,

parlons qui s'appelle peoüarea, c'est ce qui met de la difference en leur langue laquelle vniuersellement tient de l'allegonquin de sorte que nous nous entendions facilement les vns les autres. Leur naturel est doux et traitable, nous l'auons Experimenté dans la reception qu'il nous ont faitte. Ils ont plusieurs femmes donts ils sont Extremement jaloux, ils les veillent auec vn grand soin et ils Leurs Couppent Le néz ou les oreilles quand elles ne sont pas sages, j'en ay veu plusieures qui portoient les marques de leurs désordres. Ils ont le Corps bien fait, ils sont lestes et fort adroits, a tirer de l'arc et de la flêche, Ils se seruent aussi des fusils qu'ils acheptent des sauuages nos alliés qui ont Commerce auec nos françois; Ils en usent particulierement pour donner L épouuante par le bruit et par la fumée a leurs Ennemys, qui n'en n'ont point L usage, et n'en ont jamais veu pour estre trop Éloigné vers le Couchant. Ils sont belliqueux et se rendent redoutables aux peuples Éloignés du sud et de L oüest où ils vont faire des Esclaues, desquels ils se seruent pour trafiquer, les vendant cherement a d'autres Nations, pour d'autres Marchandises. Ces Sauuages si Eloignes chez qui ils vont En guerre n'ont aucune Connoissance d'Europeans; ils ne scauent a que c'est ny de fer n'y de Cuiure, et n'ont que des Cousteaux De pierre. quand les Ilinois partent pour aller en guerre, il faut que tout le bourg en soit aduertÿ par le grand Cry qu'ils font a la porte de leurs Cabanes, le soir et Le Matin auant que de partir. Les Capitaines se distinguent des soldatz par des Escharpes rouges qu'ils portent, elles sont faittes de Crin d'ours et du poil de bœufs sauuages auec assés d'Industrie, ils se peignent le

resembles allegonquin, so that we easily understood each other. They are of a gentle and tractable disposition; we Experienced this in the reception which they gave us. They have several wives, of whom they are Extremely jealous; they watch them very closely, and Cut off Their noses or ears when they misbehave. I saw several women who bore the marks of their misconduct. Their Bodies are shapely; they are active and very skillful with bows and arrows. They also use guns, which they buy from our savage allies who Trade with our french. They use them especially to inspire, through their noise and smoke, terror in their Enemies; the latter do not use guns, and have never seen any, since they live too Far toward the West. They are warlike, and make themselves dreaded by the Distant tribes to the south and west, whither they go to procure Slaves; these they barter, selling them at a high price to other Nations, in exchange for other Wares.[35] Those very Distant Savages against whom they war have no Knowledge of Europeans; neither do they know anything of iron, or of Copper, and they have only stone Knives. When the Ilinois depart to go to war, the whole village must be notified by a loud Shout, which is uttered at the doors of their Cabins, the night and The Morning before their departure. The Captains are distinguished from the warriors by wearing red Scarfs. These are made, with considerable Skill, from the Hair of bears and wild cattle. They paint their faces with red ocher, great quantities of which are found at a distance of some days' journey from the village. They live by hunting, game being plentiful in that country, and on indian corn, of which they always have a good crop; conse-

visage d'un rouge de sanguine, dont il y a grande quantité a quelques journées du bourg. ils viuent de chasse, qui est abondante en ce païs et de bled d'inde dont ils font tousjour une bonne recolte, aussi n'ont-ils jamais souffert de famine, ils sement aussi des febues et des melons qui sont Excellentz, surtout ceux qui ont la graine rouge, leurs Citrouilles ne sont pas des meillieures, ils les font secher au secher au soleil pour les manger pendant L'hyuer et le primptemps, Leurs Cabanes sont fort grandes, elles sont Couuertes et pauées de nattes faittes de Joncs; Ils trouuent toutes Leurs vaisselle dans le bois et Leurs Cuilliers dans la teste des bœufs dontz ils sçauent si bien accommoder le Crane qu'ils s'en seruent pour manger aisement leur sagamité.

Ils sont liberaux dans leurs maladies, et Croÿent que les medicamens qu'on leurs donne, operent a proportion des presens qu'ils auront fais au medicin. Ils n'ont que des peaux pour habitz, les femmes sont tousjours vestuës fort modestement et dans une grande bien seance, au lieu que les hommes ne se mettent pas en peine de se Couurir. Je ne scais par quelle superstition quelques Ilinois, aussi bien que quelques Nadoüessi, estant encor jeunes prennent l'habit des femmes qu'ils gardent toute leur vie. Il y a du mystere; Car ils ne se marient jamais, et font gloire de s'abbaisser a faire tout ce que font les femmes; ils vont pourtant en guerre, mais ils ne peuuent se seruir que de la massuë, et non pas de l'arc n'y de la flêche qui sont les armes propres des hommes, ils assistent a toutes les jongleriës et aux danses solemnelles qui se font a l'honneur du Calumet, ils y chantent mais ils n'y peuuent pas danser,

quently, they have never suffered from famine. They also sow beans and melons, which are Excellent, especially those that have red seeds. Their Squashes are not of the best; they dry them in the sun, to eat them during The winter and the spring. Their Cabins are very large, and are Roofed and floored with mats made of Rushes. They make all Their utensils of wood, and Their Ladles out of the heads of cattle, whose Skulls they know so well how to prepare that they use these ladles with ease for eating their sagamité.

They are liberal in cases of illness, and Think that the effect of the medicines administered to them is in proportion to the presents given to the physician. Their garments consist only of skins; the women are always clad very modestly and very becomingly, while the men do not take the trouble to Cover themselves. I know not through what superstition some Ilinois, as well as some Nadouessi, while still young, assume the garb of women, and retain it throughout their lives. There is some mystery in this, For they never marry and glory in demeaning themselves to do everything that the women do. They go to war, however, but can use only clubs, and not bows and arrows, which are the weapons proper to men. They are present at all the juggleries, and at the solemn dances in honor of the Calumet; at these they sing, but must not dance. They are summoned to the Councils, and nothing can be decided without their advice. Finally, through their profession of leading an Extraordinary life, they pass for Manitous,—That is to say, for Spirits,—or persons of Consequence.[86]

There remains no more, except to speak of the Calumet. There is nothing more mysterious or more

ils sont appellés aux Conseils, ou l'on ne peut rien decider sans leurs aduis; Enfin par la profession quils font d'une vie Extresordinaire, ils passent pour des Manitous C'est a dire pour des Genies ou des personnes de Consequence.

Il ne reste plus qu'a parler du Calumet, il n'est rien parmy eux ny de plus mysterieux n'y de plus recommandable, on ne rend pas tant d honneur aux Couronnes et aux sceptres des Roÿs qu'ils luy en rendent; il semble estre le Dieu de la paix et de la guerre, l'Arbitre de la vie et de la mort. C'est assez de le porter sur soy et de le faire voir pour marcher en assurance au milieu des Ennemÿs, qui dans le fort du Combat mettent bas Les armes quand on le montre. C'est pour Cela que les Ilinois m'en donnerent un pour me seruir de sauuegarde parmy toutes les Nations par lesquelles je deuois passer dans mon voÿage. il y a un Calumet pour La paix et un pour la guerre, qui ne sont distingués que par la Couleur des plumages dontz ils sont ornés: Le Rouge est marque de guerre, ils s'en seruent encor pour terminer Leur differents, pour affermir Leurs alliances et pour parler aux Estrangers. Il est composé d'une pierre rouge polie comme du marbre et percée d'une telle façon qu'un bout sert à recevoir le tabac et l'autre s'enclave dans le manche, qui est un baston de deux pieds de long, gros comme une canne ordinaire et percé par le milieu; il est embelly de la teste et du col de divers oiseaux, dont le plumage est tres beau; ils y ajoutent aussi de grandes plumes rouges, vertes et d'autres couleurs, dont il est tout empanaché; ils [illegible] particulièrement, parcequ'ils le re[illegible] calumet du Soleil; et de fait, ils le

respected among them. Less honor is paid to the Crowns and scepters of Kings than the Savages bestow upon this. It seems to be the God of peace and of war, the Arbiter of life and of death. It has but to be carried upon one's person, and displayed, to enable one to walk safely through the midst of Enemies — who, in the hottest of the Fight, lay down Their arms when it is shown. For That reason, the Ilinois gave me one, to serve as a safeguard among all the Nations through whom I had to pass during my voyage. There is a Calumet for peace, and one for war, which are distinguished solely by the Color of the feathers with which they are adorned; Red is a sign of war. They also use it to put an end to Their disputes, to strengthen Their alliances, and to speak to Strangers.[27] It is fashioned from a red stone, polished like marble, and bored in such a manner that one end serves as a receptacle for the tobacco, while the other fits into the stem; this is a stick two feet long, as thick as an ordinary cane, and bored through the middle. It is ornamented with the heads and necks of various birds, whose plumage is very beautiful. To these they also add large feathers,— red, green, and other colors,— wherewith the whole is adorned. They have a great regard for it, because they look upon it as the calumet of the Sun; and, in fact, they offer it to the latter to smoke when they wish to obtain a calm, or rain, or fine weather. They scruple to bathe themselves at the beginning of Summer, or to eat fresh fruit, until after they have performed the dance, which they do as follows:

The Calumet dance, which is very famous among these peoples, is performed solely for important reasons; sometimes to strengthen peace, or to unite

luy presentent pour fumer quand ils veulent obtenir du calme, ou de la pluye, ou du beau temps. Iis font scrupule de se baigner au commencement de l'Esté, ou de manger des fruits nouveaux qu'après l'avoir dancé. En voicy la façon.

La dance du Calumet, qui est fort celebre parmi ces peuples, ne se fait que pour des sujets considerables; quelquefois c'est pour affermir la paix, ou se reünir pour quelque grande guerre; c'est d'autres fois pour une réjouissance publique, tantost on en fait honneur à une Nation qu'on invite d'y assister, tantost ils s'en servent à la reception de quelque personne considerable, comme s'ils vouloient luy donner le divertissement du Bal ou de la Comedie; l'Hyver la ceremonie se fait dans une Cabane, l'Esté c'est en raze campagne. La place étant choisie, on l'environne tout à l'entour d'arbres pour metre tout le monde à l'ombre de leurs feüillages, pour se défendre des chaleurs du Soleil; on étend une grande natte de joncs peinte de diverses couleurs au milieu de la place; elle sert comme de tapis pour mettre dessus avec honneur le Dieu de celuy qui fait la Dance; car chacun a le sien, qu'ils appellent leur Manitou, c'est un serpent ou un oyseau ou chose semblable, qu'ils ont resvé en dormant et en qui ils mettent toute leur confiance pour le succez de leur guerre, de leur pesche et de leur chasse: près de ce Manitou, et à sa droite, on met le Calumet en l'honneur de qui se fait la feste et tout à l'entour on fait comme une trophée et on étend les armes dont se servent les guerriers de ces Nations, sçavoir la massüe, la hache d'arme, l'arc, le carquois et les fleches.

Les choses estant ainsi disposées et l'heure de la Dance approchant, ceux qui sont nommez pour chan-

themselves for some great war; at other times, for public rejoicing. Sometimes they thus do honor to a Nation who are invited to be present; sometimes it is danced at the reception of some important personage, as if they wished to give him the diversion of a Ball or a Comedy. In Winter, the ceremony takes place in a Cabin; in Summer, in the open fields. When the spot is selected, it is completely surrounded by trees, so that all may sit in the shade afforded by their leaves, in order to be protected from the heat of the Sun. A large mat of rushes, painted in various colors, is spread in the middle of the place, and serves as a carpet upon which to place with honor the God of the person who gives the Dance; for each has his own god, which they call their Manitou. This is a serpent, a bird, or other similar thing, of which they have dreamed while sleeping, and in which they place all their confidence for the success of their war, their fishing, and their hunting. Near this Manitou, and at its right, is placed the Calumet in honor of which the feast is given; and all around it a sort of trophy is made, and the weapons used by the warriors of those Nations are spread, namely: clubs, war-hatchets, bows, quivers, and arrows.

Everything being thus arranged, and the hour of the Dance drawing near, those who have been appointed to sing take the most honorable place under the branches; these are the men and women who are gifted with the best voices, and who sing together in perfect harmony. Afterward, all come to take their seats in a circle under the branches; but each one, on arriving, must salute the Manitou. This he does by inhaling the smoke, and blowing it from his

ter prennent la place la plus honorable sous les feüillages: ce sont les hommes et les femmes qui ont les plus belles voix, et qui s'accordent parfaitement bien ensemble, tout le monde vient en suite se placer en rond sous les branches, mais chacun en arrivant doit salüer le Manitou, ce qu'il fait en petunant et jettant de sa bouche la fumée sur luy comme s'il luy presentoit de l'encens; chacun va d'abord avec respect prendre le Calumet et le soutenant des deux mains, il le fait dancer en cadence, s'accordant bien avec l'air des chansons; il luy fait faire des figures bien differentes, tantost il le fait voir à toute l'assemblée se [le—*Martin*] tournant de coté et d'autre; après cela, celuy qui doit commencer la Danse paroist au milieu de l'assemblée, et va d'abord, et tantost il le presente au soleil, comme s'il le voulait faire fumer, tantost il l'incline vers la terre, d'autres fois [et tantôt—*Martin*] il luy étend les aisles comme pour voler, d'autres fois il l'approche de la bouche des assistans, afin qu'ils fument, le tout en cadence; et c'est comme la premiere Scene du Ballet.

La seconde consiste en un Combat qui se fait au son d'une espece de tambour, qui succede au chansons, ou mesme qui s'y joignant, s'accordent fort bien ensemble: le Danseur fait signe à quelque guerrier de venir prendre les armes qui sont sur la natte et l'invite a se battre au son des tambours: celui-cy s'approche, prend l'arc et la fléche, avec la hache d'armes et commence le duël contre l'autre, qui n'a point d'autre défense que le Calumet. Ce spectacle est fort agreable, sur tout le faisant toûjours en cadence; car l'un attaque, l'autre se deffend; l'un porte des coups, l'autre les pare; l'un fuit, l'autre le poursuit et puis celuy qui fuyoit tourne visage et

mouth upon the Manitou, as if he were offering to it incense. Every one, at the outset, takes the Calumet in a respectful manner, and, supporting it with both hands, causes it to dance in cadence, keeping good time with the air of the songs. He makes it execute many differing figures; sometimes he shows it to the whole assembly, turning himself from one side to the other. After that, he who is to begin the Dance appears in the middle of the assembly, and at once continues this.[28] Sometimes he offers it to the sun, as if he wished the latter to smoke it; sometimes he inclines it toward the earth; again, he makes it spread its wings, as if about to fly; at other times, he puts it near the mouths of those present, that they may smoke. The whole is done in cadence; and this is, as it were, the first Scene of the Ballet.

The second consists of a Combat carried on to the sound of a kind of drum, which succeeds the songs, or even unites with them, harmonizing very well together. The Dancer makes a sign to some warrior to come to take the arms which lie upon the mat, and invites him to fight to the sound of the drums. The latter approaches, takes up the bow and arrows, and the war-hatchet, and begins the duel with the other, whose sole defense is the Calumet. This spectacle is very pleasing, especially as all is done in cadence; for one attacks, the other defends himself; one strikes blows, the other parries them; one takes to flight, the other pursues; and then he who was fleeing faces about, and causes his adversary to flee. This is done so well — with slow and measured steps, and to the rhythmic sound of the voices and drums — that it might pass for a very fine

fait fuïr son ennemy; ce qui se passe si bien par mesure et à pas comptez et au son réglé des voix et des tambours, que cela pourrait passer pour une assez belle entrée de Ballet en France. La troisieme Scene consiste en un grand Discours que fait celuy qui tient le Calumet, car le Combat estant fini sans sang répandu, il raconte les batailles où il s'est trouvé, les victoires qu'il a remportées; il nomme les Nations, les lieux et les Captifs qu'il a fait; et pour recompense celuy qui préside à la Danse luy fait present d'une belle robe de Castor, ou de quelqu'autre chose et l'ayant receu il va presenter le Calumet à un autre, celui-ci à un troisiéme, et ainsi de tous les autres, jusques à ce que tous ayant fait leur devoir, le President fait present du Calumet mesme à la Nation qui a esté invitée à cette Ceremonie, pour marque de la paix eternelle qui sera entre les deux peuples.

Voicy quelqu'une des Chansons qu'ils ont coûtume de chanter, ils leur donnent un certain tour [ton—*Martin*] qu'on ne peut assez exprimer par la Notte, qui neanmoins en fait tout la grace.

Ninahani, ninahani ninahani nani ongo.

SECTION 7ÈME. DEPART DU PERE DES ILINOIS: DES MONSTRES EN PEINTURE QU'IL A VEU SUR LA GRANDE RIUIERE MISSISIPI: DE LA RIUIERE PEKITANOUÏ. CONTINUATION DU VOÏAGE.

NOUS prenons congé de nos Ilinois sur la fin de Juin, vers les trois heures apres midy, nous nous embarquons à la veuë de tous ces peuples, qui admiroient nos petits Canots, n'en ayant jamais veu de semblables.

Nous descendons suivant le courant de la rivière appelle Pekitanoüi, qui se décharge dans Mississipy

opening of a Ballet in France. The third Scene consists of a lofty Discourse, delivered by him who holds the Calumet; for, when the Combat is ended without bloodshed, he recounts the battles at which he has been present, the victories that he has won, the names of the Nations, the places, and the Captives whom he has made. And, to reward him, he who presides at the Dance makes him a present of a fine robe of Beaver-skins, or some other article. Then, having received it, he hands the Calumet to another, the latter to a third, and so on with all the others, until every one has done his duty; then the President presents the Calumet itself to the Nation that has been invited to the Ceremony, as a token of the everlasting peace that is to exist between the two peoples.

Here is one of the Songs that they are in the habit of singing. They give it a certain turn which cannot be sufficiently expressed by Note, but which nevertheless constitutes all its grace.

Ninahani, ninahani, ninahani, nani ongo.[29]

SECTION 7TH. DEPARTURE OF THE FATHER FROM THE ILINOIS; OF THE PAINTED MONSTERS WHICH HE SAW UPON THE GREAT RIVER MISSISIPI; OF THE RIVER PEKITANOUÏ. CONTINUATION OF THE VOYAGE.[30]

We take leave of our Ilinois at the end of June, about three o'clock in the afternoon. We embark in the sight of all the people, who admire our little Canoes, for they have never seen any like them.

We descend, following the current of the river called Pekitanoui, which discharges into the Mississipy, flowing from the Northwest. I shall have

venant du Nord-Oüest de la quelle j'ay quelque chose de considerable à dire, apres que j'auray raconté ce que j'ay remarqué sur cette riviere.

passant proche des rochers assez hautz qui bordent la riuiere, J'apperceu un simple qui m'a paru fort Extraordinair. La racine est semblable a des petitz naueaux attachez les uns aux autres par les petitz filetz qui ont le gout de carote; de cette racine sort vne feuille large Comme la main espaisses d'un demy doigt auec des taches au milieu, de cette feuille, naissent d'autres feuilles semblables aux plaques qui seruent de flambeaux dans nos sales, et chasque feuille porte Cinq ou six fleurs jaunes en forme de Clochettes.

Nous trouuâmes quantité de meures aussi grosses que Celle de france, et un petit fruict que nous prismes d'abord pour des oliues, mais il auoit le gout d'orange, et un aultre fruit gros Comme vn œuf de poule, nous le fendismes en deux, et parurent deux separations, dans chasqu'une desquelles il y a 8 ou 10 fruitz enchassés, ils ont la figure d'amande et sont fort bons quand ils sont meurs; L'arbre neamoins qui les porte a tres mauuaise odeur, et sa feuille ressemble a Celle de noÿer, il se trouue aussi dans Les prairies un fruit semblable a des Noisettes mais plus tendre; Les feuilles sont fort grandes, et viennent d'une tige au bout de laquelle est une teste semblable a Celle d'un tournesol, dans laquelle toutes ses Noisettes sont proprement arrangées, elle sont fort bonnes et Cuites et Cruës.

Comme nous Cottoions des roches affreux pour Leur haulteur et pour leur Longour; Nous vismes sur un de ces roches deux monstres en peinture qui Nous firent peur d'abord et sur Lesquels les sauuages les plus hardys n'osent pas arrester Longtemps les

something important to say about it, when I shall have related all that I observed along this river.[31]

While passing near the rather high rocks that line the river, I noticed a simple which seemed to me very Extraordinary. The root is like small turnips fastened together by little filaments, which taste like carrots. From this root springs a leaf as wide As one's hand, and half a finger thick, with spots. From the middle of this leaf spring other leaves, resembling the sconces used for candles in our halls; and each leaf bears Five or six yellow flowers shaped like little Bells.

We found quantities of mulberries, as large as Those of france; and a small fruit which we at first took for olives, but which tasted like oranges; and another fruit as large As a hen's egg. We cut it in halves, and two divisions appeared, in each of which 8 to 10 fruits were encased; these are shaped like almonds, and are very good when ripe. Nevertheless, The tree that bears them has a very bad odor, and its leaves resemble Those of the walnut-tree. In These prairies there is also a fruit similar to Hazelnuts, but more delicate; The leaves are very large, and grow from a stalk at the end of which is a head similar to That of a sunflower, in which all its Nuts are regularly arranged. These are very good, both Cooked and Raw.[32]

While Skirting some rocks, which by Their height and Length inspired awe, We saw upon one of them two painted monsters which at first made Us afraid, and upon Which the boldest savages dare not Long rest their eyes. They are as large As a calf; they have Horns on their heads Like those of deer, a horrible look, red eyes, a beard Like a tiger's, a face

yeux; ils sont gros Comme vn veau. ils ont des Cornes en teste Comme des cheureils; un regard affreux, des yeux rouges, une barbe Comme d'un tygre, la face a quelque chose de l'homme, le corps Couuert d'écailles, et La queuë si Longue qu'elle fait tout le tour du Corps passant par dessus la teste et retournant entre les jambes elle se termine en queuë de Poisson. Le vert, Le rouge et Le noirastre sont les trois Couleurs qui Le Composent: au reste ces 2 monstres sont si bien peint que nous ne pouuons pas croire qu'aucun sauuage en soit L'autheur, puisque Les bons peintres en france auroient peine a si bien faire, veuque d'ailleurs ils sont si hauts sur le rocher qu'il est difficile d'y atteindre Commodément pour les peindre. voicy a peu pres La figure de ces monstres Comme nous L'auons Contretirée.

Comme nous entretenions sur ces monstres, voguant paisiblement dans vne belle Eau claire et dormante nous entredisme le bruit d'un rapide, dans lequel nous allions tomber. Je n'ay rien veu de plus affreux, vn ambaras de gros arbres entiers, de branches, & islets flotans, sortoit de L embouchure de La riuiere pekistanouï auec tant d'impetuosité qu'on ne pouuoit s'exposer a passer au trauers sans grand danger. L'agitation estoit telle que l'eau en estoit toute boueuse et ne pouuoit s'epurer.

Pekitanouï est une riuiere Considerable qui venant d'assez Loing du Costé du Noroüest, se décharge dans Missisipi, plusieures Bourgades de sauuages sont placées le long de cette riuiere, et j espere par son moyen faire la découuerte de la mer vermeille ou de Californie.

Nous jugeons bien par Le Rund de vent que tient Missisipï, si elle Continuë dans la mesme route,

somewhat like a man's, a body Covered with scales, and so Long A tail that it winds all around the Body, passing above the head and going back between the legs, ending in a Fish's tail. Green, red, and black are the three Colors composing the Picture. Moreover, these 2 monsters are so well painted that we cannot believe that any savage is their author; for good painters in france would find it difficult to paint so well,—and, besides, they are so high up on the rock that it is difficult to reach that place Conveniently to paint them. Here is approximately The shape of these monsters, As we have faithfully Copied It.[33]

While conversing about these monsters, sailing quietly in clear and calm Water, we heard the noise of a rapid, into which we were about to run. I have seen nothing more dreadful. An accumulation of large and entire trees, branches, and floating islands, was issuing from The mouth of The river pekistanouï, with such impetuosity that we could not without great danger risk passing through it. So great was the agitation that the water was very muddy, and could not become clear.

Pekitanouï is a river of Considerable size, coming from the Northwest, from a great Distance; and it discharges into the Missisipi. There are many Villages of savages along this river, and I hope by its means to discover the vermillion or California sea.

Judging from The Direction of the course of the Missisipï, if it Continue the same way, we think that it discharges into the mexican gulf. It would be a great advantage to find the river Leading to the southern sea, toward California; and, As I have said, this is what I hope to do by means of the Pekitanouï,

qu'elle a sa décharge dans le golphe mexique; il seroit bien aduantageux de trouuer celle qui Conduit a la mer du sud, vers la Californie, et c'est Comme j'ay dit ce que j'espere de rencontrer par Pekitanouï suiuant le rapport que m'en ont fait les sauuages, desquels, jay appris qu'en refoullant cette riuiere pendant 5 ou 6 Journées on trouue vne belle prairie de 20 ou 30 Lieuës de Long, il faut la trauerser allant au Noroüest, elle se termine a vne autre petite riuiere, sur laquelle on peut s'embarquer, n'étant pas bien difficile de transporter les Canotz par vn si beau païs tel qu'est cette prairie. Cette 2de. Riuiere a son Cours vers Le suroüest pendant 10 ou 15 Lieuës apres quoy elle entre dans un petit Lac *profond* [qui est la source d'une autre rivière profonde,—*substituted by Dablon*], laquelle va au Couchant, où elle se jette dans La mer. je ne doubte presque point que ce ne soit La mer vermeille, et je ne desespere pas d'en faire un jour La découuerte, si Dieu m'en fait la grace et me donne La santé affin de pouuoir publier L'Euangile a tous Les peuples de ce nouueau monde, qui ont Croupi si Longtemps dans les tenebres de L'infidelité.

Reprenons nostre Route apres nous estre Eschapés Comme Nous auons pû de ce dangereux rapide Causé par L'ambaras dont jay parlé.

SECTION 8EME. DES NOUVEAU PAYS QUE LE PERE DÉCOUVRE:—DIVERSES PARTICULARITÉS—RENCONTRE DE QUELQUES SAUVAGES; PREMIERES NOUVELLES DE LA MER ET DES EUROPEANS. GRAND DANGER EVITÉ PAR LE MOYEN DU CALUMET.

APRES avoir fait environ 20 Lieües droit au sud et un peu moins au sudest nous nous trouvons a une riviere nommée ouaboukigou dont L embouchure

according to the reports made to me by the savages. From them I have learned that, by ascending this river for 5 or 6 Days, one reaches a fine prairie, 20 or 30 Leagues Long. This must be crossed in a Northwesterly direction, and it terminates at another small river,—on which one may embark, for it is not very difficult to transport Canoes through so fine a country as that prairie. This 2nd River Flows toward The southwest for 10 or 15 Leagues, after which it enters a Lake, small and deep [the source of another deep river—*substituted by Dablon*], which flows toward the West, where it falls into The sea.[84] I have hardly any doubt that it is The vermillion sea, and I do not despair of discovering It some day, if God grant me the grace and The health to do so, in order that I may preach The Gospel to all The peoples of this new world who have so Long Groveled in the darkness of infidelity.

Let us resume our Route, after Escaping As best We could from the dangerous rapid Caused by The obstruction which I have mentioned.

SECTION 8TH. OF THE NEW COUNTRIES DISCOVERED BY THE FATHER. VARIOUS PARTICULARS. MEETING WITH SOME SAVAGES. FIRST NEWS OF THE SEA AND OF EUROPEANS. GREAT DANGER AVOIDED BY MEANS OF THE CALUMET.

AFTER proceeding about 20 Leagues straight to the south, and a little less to the southeast, we found ourselves at a river called ouaboukigou, The mouth of which is at the 36th degree of latitude. Before reaching it, we passed by a Place that is dreaded by the Savages, because they believe that a manitou is there,—that is to say, a demon,—that

est par les 36 degrez d'elevation. Avant que d'y arriver nous passons par un Lieu redoutable aux Sauvages parcequ'ils estiment qu'il y a un manitou c'est a dire un demon qui devore Les passans, et c'est dequoy nous menaçoient Les sauvages qui nous vouloient détourner de nostre entreprise. voicy ce demon, c'est une petite anse de rochers haulte de 20 pieds ou se dégorge tout Le Courant de la riviere Lequel estant repoussé contre celuy qui Le suit et arresté par une Isle qui est proche, est Contraint de passer par un petit Canal, ce qui ne se fait pas sans un furieux Combat de toutes ces eaux qui rebroussent Les unes sur Les autres et sans un grand tintamarre qui donne de la terreur a des sauvages qui craignent tout. mais cela ne nous empéche point de passer et d'arriver a 8ab8kig8. Cette riviere vient des terres du Levant où sont les peuples qu'on appelle Chaouanons, en si grand nombre qu'en un quartier on Compte jusqua 23 villages et 15 en un aultre assez proches Les uns des aultres; ils ne sont nullement guerriers, et ce sont les peuples que les Iroquois vont chercher si loing pour Leur faire la guerre sans aucun sujet, et parceque ces pauvres gens ne scavent pas se deffendre, ils se laissent prendre et emmener Comme des trouppeaux, et tout innocents qu'ils sont, ils ne laissent pas de ressentir quelque fois La barbarie des Iroquois qui Les bruslent cruellement.

Un peu au dessus de cette riviere dont ie viens de parler sont des falaises ou nos francois ont appercue une mine de fer qu'ils jugent tres abondante, il y en a plusieures veines et un lit d'un pied de hauteur; on en voit de gros morceaux liez avec des Cailloux. Il s'y trouve d'une terre grasse de trois sortes de

devours travelers; and The savages, who wished to divert us from our undertaking, warned us against it. This is the demon: there is a small cove, surrounded by rocks 20 feet high, into which The whole Current of the river rushes; and, being pushed back against the waters following It, and checked by an Island near by, the Current is Compelled to pass through a narrow Channel. This is not done without a violent Struggle between all these waters, which force one another back, or without a great din, which inspires terror in the savages, who fear everything. But this did not prevent us from passing, and arriving at Waboukigou.[35] This river flows from the lands of the East, where dwell the people called Chaouanons in so great numbers that in one district there are as many as 23 villages, and 15 in another, quite near one another. They are not at all warlike, and are the nations whom the Iroquois go so far to seek, and war against without any reason; and, because these poor people cannot defend themselves, they allow themselves to be captured and taken Like flocks of sheep; and, innocent though they are, they nevertheless sometimes experience The barbarity of the Iroquois, who cruelly burn Them.[36]

A short distance above the river of which I have just spoken are cliffs, on which our frenchmen noticed an iron mine, which they consider very rich. There are several veins of ore, and a bed a foot thick, and one sees large masses of it united with Pebbles. A sticky earth is found there, of three different colors — purple, violet, and Red. The water in which the latter is washed assumes a bloody tinge. There is also very heavy, red sand. I placed some on a

couleurs, de pourpre, de violet, et des Rouges. L'eau dans laquelle on la lave prend la couleur de sang. Il y a aussi d'un sable rouge fort pesant. J'en mis sur un aviron qui en prit la couleur si fortement, que L'eau ne la pût effacer pendant 15 jours que je m'en servois pour nager.

C'est icy que nous Commencons a voir des Cannes ou gros roseaux qui sont sur le bord de la riviere, elles ont un vert fort agreable, tous les nœuds sont couronnez de feüilles Longues, estroittes et pointües, elles sont fort hautes et en si grande quantité que Les bœufs sauvages ont peine de les forcer.

Jusqua present nous n'avions point estez incommodés Les maringouins, mais nous entrons comme dans leur pays. Voicy ce que font les sauvages de ces quartiers pour s'en deffendre; ils elevent un eschaffault dont le plancher n'est fait que de perches, et par consequent est percé a jour affinque la fumée du feu qu'ils font dessous passe au travers et chasse ces petitz animaux qui ne la peuvent supporter, on se couche sur les perches au dessus desquelles sont des escorces estendües contre la pluye. Cet eschaffault leur sert encor contre Les chaleurs excessives et Insupportables de ce pays, car on s'y met a l'ombre a l'estage d'en bas, et on si garantit des rayons du soleil, prenant le frais du vent qui passe librement autravers de cet eschaffault

Dans le mesme dessein nous fusmes contraincts de faire sur L'eau une espace de cabane avec nos voiles pour nous mettre a couvert et des maringouins et des rayons du soleil, comme nous nous laissions aller en cet estat au gré de L'eau, nous apperceumes a terre des sauvages armez de fusils avec lesquels ils nous

paddle, which was dyed with its color — so deeply that The water could not wash it away during the 15 days while I used it for paddling.

Here we Began to see Canes, or large reeds, which grow on the bank of the river; their color is a very pleasing green; all the nodes are marked by a Crown of Long, narrow, and pointed leaves. They are very high, and grow so thickly that The wild cattle have some difficulty in forcing their way through them.

Hitherto, we had not suffered any inconvenience from mosquitoes; but we were entering into their home, as it were. This is what the savages of this quarter do to protect themselves against them. They erect a scaffolding, the floor of which consists only of poles, so that it is open to the air in order that the smoke of the fire made underneath may pass through, and drive away those little creatures, which cannot endure it; the savages lie down upon the poles, over which bark is spread to keep off rain. These scaffoldings also serve them as protection against The excessive and Unbearable heat of this country; for they lie in the shade, on the floor below, and thus protect themselves against the sun's rays, enjoying the cool breeze that circulates freely through the scaffolding.

With the same object, we were compelled to erect a sort of cabin on The water, with our sails as a protection against the mosquitoes and the rays of the sun. While drifting down with The current, in this condition, we perceived on land some savages armed with guns, who awaited us. I at once offered them my plumed calumet, while our frenchmen prepared for defense, but delayed firing, that The savages might be the first to discharge their guns. I spoke

attendoient; Je leur presentay d'abord mon calumet empanaché pendant que nos francois se mettent en deffense, et attendoient a tirer, que Les sauvages eussent fait la premiere décharge; je leur parlay en huron, mais ils me repondirent par un mot qui me sembloit nous declarer la guerre, ils avoient neanmoins autant de peur que nous, et ceque nous prenions pour signal de guerre, estoit une Invitation qu'ils nous faisoit de nous approcher, pour nous donner a manger; Nous debarquons donc et nous entrons dans leur Cabanes où ils nous presente du bœuf sauvage et de l'huile d'ours, avec des prunes blanches qui sont tres excellentes. Ils ont des fusils, des haches, des houës, des Cousteaux de La rassade, des bouteilles de verre double ou ils mettent Leur poudre, ils ont Les cheveux longs, et se marquent par le corps a la façon des hiroquois; les femmes sont coiffées et vestuës a la façon des huronnes, ils nous assurerent qu'ils n'y avoient plus que dix journees jusqua La mer, qu'ils acheptoient Les estoffes et toutes autres marchandise des Europeans qui estoient du coste de L'est, que ces Europeans avoient des chapeletz, et des images, qu'ils jouoient des Instrumentz, qu'il y en avoit qui estoient faitz Comme moy, et qu'ils en estoient bien recue; Cependant je ne vis personne qui me parut avoir recue aucune instruction pour la foy, je Leurs en donnay ceque je pûs avec quelques medailles.

Ces nouvelles animerent nos courages et nous firent prendre L'aviron avec une Nouvelle ardeur. Nous avançons donc, et nous ne voions plus tant de prairies, parceque les 2 costéz de La riviere sont bordéz de hauts bois. Les cottonniers, Les ormes, et les

to them in huron, but they answered me by a word which seemed to me a declaration of war against us. However, they were as frightened as we were; and what we took for a signal for battle was an Invitation that they gave us to draw near, that they might give us food. We therefore landed, and entered their Cabins, where they offered us meat from wild cattle and bear's grease, with white plums, which are very good. They have guns, hatchets, hoes, Knives, beads, and flasks of double glass, in which they put Their powder. They wear Their hair long, and tattoo their bodies after the hiroquois fashion. The women wear head-dresses and garments like those of the huron women. They assured us that we were no more than ten days' journey from The sea; that they bought cloth and all other goods from the Europeans who lived to The east, that these Europeans had rosaries and pictures; that they played upon Instruments; that some of them looked Like me, and had been received by these savages kindly. Nevertheless, I saw none who seemed to have received any instruction in the faith; I gave Them as much as I could, with some medals.[87]

This news animated our courage, and made us paddle with Fresh ardor. We thus push forward, and no longer see so many prairies, because both shores of The river are bordered with lofty trees. The cottonwood, elm, and basswood trees there are admirable for Their height and thickness. The great numbers of wild cattle, which we heard bellowing, lead us to believe that The prairies are near. We also saw Quail on the water's edge. We killed a little parroquet, one half of whose head was red, The other half and The Neck yellow, and The whole

bois blancs y sont admirables pour Leur haulteur, et Leur grosseur. La grande quantité de bœufs sauvages que nous entendions meugler nous fait croire que Les prairies sont proches: Nous voions aussi des Cailles sur l'aborde de L'eau; nous avons tué un petit perroquet qui avoit la moitié de la teste rouge, L'autre et Le Col jaune, et tout Le corps vert. Nous estions descendus proche des 33 degrez d'eslevation ayant presque tousjours esté Vers Le sud, quand nous apperceûmes un village sur Le bord de L'eau nommé Mitchigamea; Nous eumes recours a nostre Patrone et a nostre conductrice La S^te^ Vierge Immaculée, et nous avions bien besoin de son assistance, Car nous entendisme de loing Les sauvages qui s'animoient au Combat par leurs crys Continuels; ils estoient armes d'arcs, de flêches, de haches, de massües, et de boucliers; ils se mirent en estat de nous attaquer par terre, et par eau; un partie s'embarque dans de grand canotz de bois, les uns pour monter la riviere; Les autres pour la descendre, affin de nous Coupper chemin, et nous envelopper de tous costez; Ceux qui estoient a terre alloient et venoient comme pour commencer L'attaque; De fait de Jeunes hommes se jetterent a L'eau, pour se venir saisir de mon Canot, mais le courant Les ayant contraint de reprendre terre, un deux nous jetta sa massuë qui passa par dessus nous sans nous frapper; J'avois beau montrer Le calumet, et leur faire signe par gestes que nous ne venions pas en guerre; L'alarme continuoit tousjour et l'on se preparoit deia a nous percer de flêches de toutes parts quand Dieu toucha soûdainment le cœur des viellards qui estoient sur la bord de l'eau sans doubte par la veüe

body green. We had gone down to near the 33rd degree of latitude having proceeded nearly all the time in a southerly direction, when we perceived a village on The water's edge called Mitchigamea.[88] We had recourse to our Patroness and guide, The Blessed VIRGIN IMMACULATE; and we greatly needed her assistance, For we heard from afar The savages who were inciting one another to the Fray by their Continual yells. They were armed with bows, arrows, hatchets, clubs, and shields. They prepared to attack us, on both land and water; part of them embarked in great wooden canoes — some to ascend, others to descend the river, in order to Intercept us and surround us on all sides. Those who were on land came and went, as if to commence The attack. In fact, some Young men threw themselves into The water, to come and seize my Canoe; but the current compelled Them to return to land. One of them then hurled his club, which passed over without striking us. In vain I showed The calumet, and made them signs that we were not coming to war against them. The alarm continued, and they were already preparing to pierce us with arrows from all sides, when God suddenly touched the hearts of the old men, who were standing at the water's edge. This no doubt happened through the sight of our Calumet, which they had not clearly distinguished from afar; but as I did not cease displaying it, they were influenced by it, and checked the ardor of their Young men. Two of these elders even,—after casting into our canoe, as if at our feet, Their bows and quivers, to reassure us — entered the canoe, and made us approach the shore, whereon we landed, not without fear on our part. At first, we had to

de nostre Calumet qu'ils n'avoient pas bien reconnu de loing, mais comme je ne cessois de le faire paroistre, ils en furent touchez arresterent l'ardeur de leur Jeunesse, et mesme deux de ces anciens ayant jettez dans nostre canot comme a nos pieds Leurs arcs et Leurs carquois pour nous mettre en asseurance, ils y entrerent et nous firent approcher de terre, où nous debarquâmes non pas sans crainte de nostre part. il fallut au commencement parler par gestes, parceque personne n'entendoit rien de six langues que je scavois, il se trouva enfin un viellard qui parloit un peu L'Ilinois.

Nous leurs fîmes paroistre par nos presens que nous allions a la mer, ils entendirent bien ce que nous Leur voulions dire, mais je ne scay s'ils conçeurent ceque je leurs dis de Dieu et des choses de leur salut, c'est une semence jettée en terre qui fructifira en son temps. Nous n'eusmes point d'autre reponse sinon que nous apprendrions tous ce que nous desirions d'un aultre grand village nommé Akamsea qui n'estoit qu'a 8 ou 10 lieuës plus bas, ils nous presenterent de la sagamité et du poisson, et nous passâmes La nuict chez eux avec assez d'inquietude.

SECTION 9^EME^. RECEPTION QU'ON FAIT AUX FRANCOIS DANS LA DERNIERE DES BOURGADES QU'ILS ONT VEUËS. LES MŒURS & FAÇONS DE FAIRE DE CES SAUVAGES. RAISONS POUR NE PAS PASSER OUTRE.

Nous embarquames le lendemain de grand matins avec nostre interprette; un canot ou estoient dix sauvages alloit un peu devant nous; estant arrivés a une demie lieuë des Akamsea, nous vismes

speak by signs, because none of them understood the six languages which I spoke. At last, we found an old man who could speak a little Ilinois.

We informed them, by our presents, that we were going to the sea. They understood very well what we wished to say to Them, but I know not whether they apprehended what I told them about God, and about matters pertaining to their salvation. This is a seed cast into the ground, which will bear fruit in its time. We obtained no other answer than that we would learn all that we desired at another large village, called Akamsea, which was only 8 or 10 leagues lower down. They offered us sagamité and fish, and we passed The night among them, with some anxiety.

SECTION 9TH. RECEPTION GIVEN TO THE FRENCH IN THE LAST VILLAGE WHICH THEY SAW. THE MANNERS AND CUSTOMS OF THOSE SAVAGES. REASONS FOR NOT GOING FARTHER.

We embarked early on the following day, with our interpreter; a canoe containing ten savages went a short distance ahead of us. When we arrived within half a league of the Akamsea,[39] we saw two canoes coming to meet us. He who commanded stood upright, holding in his hand The calumet, with Which he made various signs, according to the custom of the country. He joined us, singing very agreeably, and gave us tobacco to smoke; after that, he offered us sagamité, and bread made of indian corn, of which we ate a little. He then preceded us, after making us a sign to follow Him slowly. A place had been prepared for us under The scaffolding of the chief of the warriors; it was

paroistre deux canotz qui venoient au devant de nous: Celuy qui y commandoit estoit debout tenant en main Le calumet, avec Lequel il faisoit plusieurs gestes selon la coustume du païs, il vint nous joindre en chantant assez agreablement, et nous donna a fumer, apres quoy il nous presenta de la sagamité et du pain fait de bled d'inde, dont nous mangeammes un peu; Ensuitte il prit le devant nous ayant fait signe de venir doucement apres Luy: on nous avoit preparé un place sous L'eschaffault du chef des guerriers, elle estoit propre et tapissée de belles nattes de jonc, sur Lesquelles on nous fit asseoir, ayant autour de nous les anciens, qui estoient plus proches; apres Les guerriers et enfin tout Le peuple en foule. Nous trouvâmes là par bonheur un Jeune homme qui entendoit L'Ilinois beaucoup mieux que L'Interprette que nous avions amené de Mitchigamea, ce fut par son moyen que je parlay d'abord a toute cette assemblée par Les presens ordinaires: ils admiroient ce que je Leurs disois de Dieu et des mysteres de nostre s^te^ foy; ils faisoient paroistre un grand desir de me retenir avec eux pour Les pouvoir instruire

Nous leurs demandâmes ensuitte ce qu'ils scavoient de la mer; ils nous repondirent que nous n'en estions qu'a dix journées; nous aurions pû faire ce chemin en 5 jours; qu'ils ne connoissoient pas Les Nations qui L'habitoient a cause que Leurs ennemys Les empechoient d'avoir Commerce avec ces Europeans, que les haches, Cousteaux, et rassade que nous voions Leur estoient vendues en partie par des Nations de L'est, et en partie par une bourgade D'Ilinois placée a L'ouest a quattre journées de la; que ces sauvages que nous avons rencontrés qui avoient des fusils

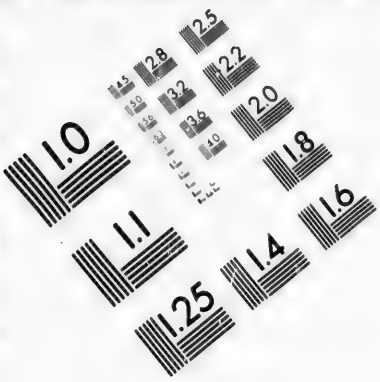
THEVENOT'S MAP, 1681

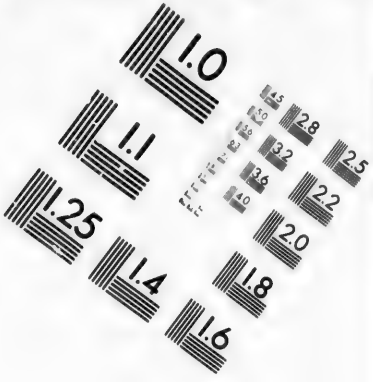
[Published by him as being that of Marquette.]

clean, and carpeted with fine rush mats. Upon These we were made to sit, having around us the elders, who were nearest to us; after them, The warriors; and, finally, all The common people in a crowd. We fortunately found there a Young man who understood Ilinois much better than did The Interpreter whom we had brought from Mitchigamea. Through him, I spoke at first to the whole assembly by The usual presents. They admired what I said to Them about God and the mysteries of our holy faith. They manifested a great desire to retain me among them, that I might instruct Them.

We afterward asked them what they knew about the sea. They replied that we were only ten days' journey from it — we could have covered the distance in 5 days; that they were not acquainted with The Nations who dwelt There, because Their enemies prevented Them from Trading with those Europeans; that the hatchets, Knives, and beads that we saw were sold to Them partly by Nations from The east, and partly by an Ilinois village situated at four days' journey from their village westward. They also told us that the savages with guns whom we had met were Their Enemies, who barred Their way to the sea, and prevented Them from becoming acquainted with the Europeans, and from carrying on any trade with them; that, moreover, we exposed ourselves to great dangers by going farther, on account of the continual forays of their enemies along the river, — because, as they had guns and were very warlike, we could not without manifest danger proceed down the river, which they constantly occupy.

During this conversation, food was continually





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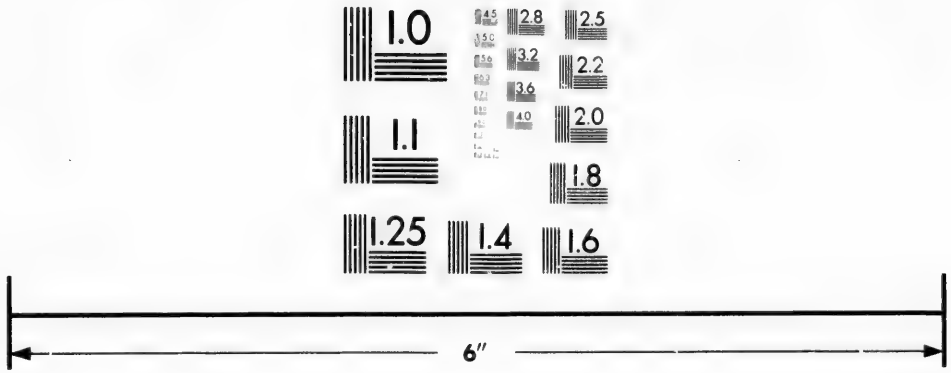

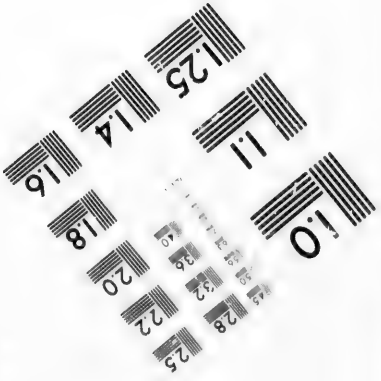

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estoient Leurs Ennemys, lesquels Leurs fermoient le passage de la mer, et Les empechoient d'avoir connoissance des Europeans, et d'avoir avec eux aucun commerce; qu'au reste nous nous exposions beau coup de passer plus oultre a cause des courses continuelles que leurs ennemys font sur la riviere, qui ayant des fusils et estant fort agguerris, nous ne pouvions pas sans un danger evident avancer sur cette riviere qu'ils occupent continuellement.

Pendant cet entretien, on nous apportoit continuellement a manger dans de grands platz de bois, tantost de la sagamité, tantost du bled entier, tantost d'un morceaux de chien, toute La journée se passa en festins. Ces peuples sont assez officieux et liberaux de ce qu'ils ont, mais ils sont miserable pour Le vivre, nosant aller a la chasse des bœufs sauvages a cause de Leurs Ennemys, il est vray qu'ils ont le bled d'inde en abondance, qu'ils sement en toutes saisons, nous en vismes en mesme temps qui estoient en maturité. D'autre qui ne faisoit que pousser, et l'autre qui estoit en Laict, de sorte qu'ils sement trois fois l'an. Ils le font cuire dans de grands potz de terre qui sont fort bien faits. ils ont aussi des assiétes de terres cuitte dontz ils se servent a divers usages. les hommes vont nuds, portant Les cheveux courtz; ont le néz percé d'ou pend de la rassade aussi bien que de Leurs oreilles: les femmes sont vestues de meschantes peaux, noüent Leurs cheveux en deux tresses qu'elles jettent derriere les oreilles, et n'ont aucune rareté pour se parer. Leurs festins se font sans aucune ceremonie, ils presentent aux Invitez de grand platz dontz chascun mange a discretion, et se donnent les restes, Les uns aux autres.

brought to us in large wooden platters, consisting sometimes of sagamité, sometimes of whole corn, sometimes of a piece of dog's flesh. The entire day was spent in feasting. These people are very obliging and liberal with what they have; but they are wretchedly provided with food, for they dare not go and hunt wild cattle, on account of Their Enemies. It is true that they have an abundance of indian corn, which they sow at all seasons. We saw at the same time some that was ripe, some other that had only sprouted, and some again in the Milk, so that they sow it three times a year. They cook it in great earthern jars, which are very well made.[40] They have also plates of baked earth which they use in various ways. The men go naked, and wear Their hair short; they pierce their noses, from which, as well as from Their ears, hang beads. The women are clad in wretched skins; they knot Their hair in two tresses which they throw behind their ears, and have no ornaments with which to adorn themselves. Their feasts are given without any ceremony. They offer the Guests large dishes, from which all eat at discretion and offer what is left to one another. Their language is exceedingly difficult, and I could succeed in pronouncing only a few words notwithstanding all my efforts. Their Cabins, which are made of bark, are Long and Wide; they sleep at the two ends, which are raised two feet above the ground. They keep Their corn in large baskets made of Canes, or in gourds as large as half-barrels. They know nothing of the Beaver. Their wealth consists in the skins of wild cattle. They never see snow in their country, and recognize The winter only through The

Leur langue est extremement difficile, et je ne pouvois venir about d'en prononcer quelques motz, quelque effort que je pusse faire. Leurs Cabannes qui sont faites d'escorce sont Longues et Larges, ils couchent au deux boutz, elevez de deux pieds de terre; Ils y gardent Leurs bled dans de grands pannier faits de Cannes ou dans des gourdes grosses comme des demy bariques. Ils ne scavent ce que c'est que le Castor. Leurs richesses consistent en peaux de bœufs sauvages; ils ne voient jamais de neige chez eux, et ne connoissent L'hyver que par Les pluyës qui y tombent plus souvent qu'en esté; nous n'y avons pas mangé de fruictz que des melons d'eau. S'ils scavoient cultiver leur terre, ils en auroient de toutes les sortes.

Le soir les anciens firent un conseil secret dans le dessein que quelqu'uns avoient de nous casser la teste pour nous piller, mais le Chef rompit toutes ces menées — nous ayant envoyé querir pour marque de parfaitte asseurance il dansa le calumet devant nous, de la façons que j'ay descript cy dessus, et pour nous oster toute crainte, il m'en fit present.

Nous fismes Mr Jolliet et Moy un aultre Conseil, pour deliberer sur ce que nous avions a faire si nous pousserions oultre ou si nous nous contenterions de la decouverte que nous avions faite. Apres avoir attentivement consideré que nous n'estions pas loing du golphe Mexique dont le bassin estant a la haulteur de 31 degrez 60 minutes, et nous nous trouvant a 33, 40 minutes, nous ne pouvions pas en estre eloignez plus de 2 ou 3 journées qu'indubitablement la riviere Missisipi avoit sa decharge dans la floride ou golphe Mexique, n'on pas du costé de L'est dans la Vir-

rains, which there fall more frequently than in summer. We ate no other fruit there than watermelons. If they knew how to till their soil, they would have fruits of all kinds.

In the evening, the elders held a secret council, in regard to the design entertained by some to break our heads and rob us; but the Chief put a stop to all these plots. After sending for us, he danced the calumet before us, in the manner I have already described, as a token of our entire safety; and, to relieve us of all fear, he made me a present of it.

Monsieur Jolliet and I held another Council, to deliberate upon what we should do—whether we should push on, or remain content with the discovery which we had made. After attentively considering that we were not far from the gulf of Mexico, the basin of which is at the latitude of 31 degrees 60 minutes, while we were at 33 degrees 40 minutes, we judged that we could not be more than 2 or 3 days' journey from it; and that, beyond a doubt, the Missisipi river discharges into the florida or Mexican gulf, and not to The east in Virginia, whose sea-coast is at 34 degrees latitude,—which we had passed, without, however, having as yet reached the sea,—or to the west in California, because in that case our route would have been to The west, or the west-southwest, whereas we had always continued It toward the south. We further considered that we exposed ourselves to the risk of losing the results of this voyage, of which we could give no information if we proceeded to fling ourselves into the hands of the Spaniards who, without doubt, would at least have detained us as captives. Moreover, we saw very plainly that we were not in a condition to resist Savages allied to

ginie, dont le bord de la mer est a 34 degréz que nous avons passéz sans neanmoins estre encor arrivés a la mer, non pas aussi du costé de l'oüest a la Californie, parceque nous devions pour cela avoir nostre route a L'ouest, oú a l'oüest soroüest et nous L'avons tousjour en au sud. Nous considerâmes de plus que nous nous exposions a perdre la fruict de ce voyage duquel nous ne pourrions pas donner aucune connoissance, si nous allions nous jetter entre les mains des Espagnols qui sans doubte nous auroient du moins retenus captifs. En oultre, nous voyons bien que nous n'estions pas en estat de resister a des Sauvages allies Les Europeans, nombreux, et experts a tirer du fusil qui infestoient continuellement le bas de cette riviere. Enfin, nous avions pris toutes les connoissances qu'on peut souhaiter dans cette decouverte toutes ces raisons firent conclure pour Le Retour, que vous declarames aux sauvages et pour lequel nous nous preparâmes apres un jour de repos.

SECTION DIXIÉME. RETOUR DU PERE ET DES FRANCOIS. BAPTEME D'UN ENFANT MORIBOND.

APRES un mois du Navigation en descendant sur Missisipi depuis le 42^{d} degré jusqu'au 34^{e} et plus, et apres avoir publié l'Evangile, autant que j'ay pû, aux Nations que j'ay rencontrées, nous partons le 17^{e} Juillet du village des akensea pour retourner sur nos pas. Nous remontons donc a Missisipi qui nous donne bien de la peine a refouler ses Courans, il est vray que nous le quittons vers les 38^{e} degrés pour entrer dans une aultre riviere qui nous abbrege de beaucoup Le chemin et nous conduit avec peu de peine dans le lac des Ilinois

The Europeans, who were numerous, and expert in firing guns, and who continually infested the lower part of the river. Finally, we had obtained all the information that could be desired in regard to this discovery. All these reasons induced us to decide upon Returning; this we announced to the savages, and, after a day's rest, made our preparations for it.

SECTION TENTH. RETURN OF THE FATHER AND OF THE FRENCH. BAPTISM OF A DYING CHILD.

AFTER a month's Navigation, while descending Missisipi from the 42nd to the 34th degree, and beyond, and after preaching the Gospel as well as I could to the Nations that I met, we start on the 17th of July from the village of the akensea, to retrace our steps. We therefore reascend the Missisipi which gives us much trouble in breasting its Currents. It is true that we leave it, at about the 38th degree, to enter another river, which greatly shortens our road, and takes us with but little effort to the lake of the Ilinois.

We have seen nothing like this river that we enter, as regards its fertility of soil, its prairies and woods; its cattle, elk, deer, wildcats, bustards, swans, ducks, parroquets, and even beaver. There are many small lakes and rivers. That on which we sailed is wide, deep, and still, for 65 leagues. In the spring and during part of The summer there is only one portage of half a league.[41] We found on it a village of Ilinois called Kaskasia, consisting of 74 Cabins. They received us very well, and obliged me to promise that I would return to instruct them. One of the chiefs of this nation, with his young men, escorted us to the Lake of the Ilinois, whence, at last, at The

Nous n'avons rien vue de semblable a cette riviere oú nous entrons pour la bonté de terres, des prairies, des bois, des bœufs, des cerfs, des chevreux, des chatz sauvages, des outardes, des cygnes, des canards, des perroquetz, et mesmes des castors, il y a quantité de petitz lacs, et de petites rivieres. Celle sur laquelle nous navigeons est large, profonde, paisible, pendant 65 lieues, le printemps et une partie de L'este on ne fait de transport que pendant une demi lieuë. Nous y trouvâmes une bourgade d'Ilinois nommé Kaskasia composée de 74 Cabanes, ils nous y ont tres bien receus, et ils m'ont obligé de leur promettre que je retournerois pour les instruire. Un des chefs de cette nation, avec sa jeunesse, nous est venu conduire jusqu'au Lac des Ilinois d'ou enfin nous nous sommes rendus dans la baye des puantz sur La fin de Septembre, d'ou nous estions partis vers le commencement de Juin.

Quand tout ce voyage n'auroit causé que le salut d'une ame, j'estimerois toutes mes peines bien recompensées, et c'est ce que jay sujet de presumer, car lorsque ie retournois nous passames par les Ilinois de Peŏarea je fus trois jours a leur publier la foÿ dans toutes leurs cabanes, apres quoy comme nous nous embarquions, on m'apporta au bord de L'eau un enfant moribond que je baptisay un peu avant qu'il mourut par une providence admirable pour le salut de cette ame Innocente.

end of September, we reached the bay des puantz, from which we had started at the beginning of June.

Had this voyage resulted in the salvation of even one soul, I would consider all my troubles well rewarded, and I have reason to presume that such is the case. For, when I was returning, we passed through the Ilinois of Peouarea,[49] and during three days I preached the faith in all their Cabins; after which, while we were embarking, a dying child was brought to me at The water's edge, and I baptized it shortly before it died, through an admirable act of providence for the salvation of that Innocent soul.

Journal incomplet du P. Jacques Marquette, adressé au R. P. Claude Dablon, supérieur des Missions.

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Mon Reuerend Pere.

Pax X[i].

Ayant este contraint de demeurer a f[t]. François tout l'este, acauſe de quelque incommodite, en ayant este guery dez le mois de ſeptembre, I'y attendois l'arriuee de nos gens au retour de la bas pour ſçauoir ceque ie ferois pour mon hyuernement; leſquels m'en apporterent les ordres pour mon uoyage a la miſſion de la Conception des Ilinois, ayant ſatiſfait aux ſentiments de V R pour les coppies de mon iournal touchant la Riuiere de miſſiſipi, Ie partis auec Pierre Porteret et Iacque [*blank space in MS.*] le 25 oct 1674 ſur les midy le uent nous contraignit de coucher a la ſortie de la Riuiere ou les Pȣteȣatamis ſ'aſſembloient, les anciens n'ayant pas uoulu qu'on allaſt du coſtez des Ilinois, de peur que la ieuneſſe amaſſant des robbes auec les marchandiſes qu'ils ont apportez de la bas, et chaſſant au Caſtor ne uoulut deſcendre le printemps qu'ils croient auoir ſuiet de craindre les nadȣeſſi

26 oct. paſſant au uillage nous ny trouuaſmes plus que deux cabannes qui partoient pour aller hyuerner a la gaſparde, nous appriſmes que 5 canots de Pȣteȣatamis et 4 d Ilinois estoient partis pour aller aux Kaſkaſkia.

Unfinished Journal of Father Jacques Marquette, addressed to the Reverend Father Claude Dablon, superior of the Missions.

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My Reverend Father,
Pax Christi.

Having been compelled to remain at st. Francois throughout the summer on account of an ailment, of which I was cured in the month of september, I awaited there the return of our people from down below, in order to learn what I was to do with regard to my wintering. They brought me orders to proceed to the mission of la Conception among the Ilinois. After complying with Your Reverence's request for copies of my journal concerning the missisipi River, I departed with Pierre Porteret and Jacque [*blank space in MS.*], on the 25th of october, 1674, about noon. The wind compelled us to pass the night at the outlet of the River, where the Poutewatamis were assembling; for the elders would not allow them to go in the direction of the Ilinois, lest the young men, after collecting robes with the goods that they brought from below, and after hunting Beaver, might seek to go down in the spring; because they have reason to fear the nadouessi.

26th of october. On passing the village, we found only two cabins of savages, who were going to spend the winter at la gasparde. We learned that 5 canoes of Poutewatamis, and 4 of Ilinois, had started to go to the Kaskaskia.

27 nous fuſmes arreſtez le matin par la pluye, nous euſmes beau temps et calme l'apreſdiſnée que nous rencontraſmes dans l'ance a l'eſturgeon les ſauuages qui marchoient deuant nous

28 on arriue au portage, un canot qui auoit pris le deuant eſt cauſe que qu'on ne tue point de gibier; nous commençons notre portage et allons coucher de l'autre bord, ou le mauuais temps nous fiſt bien de la peine Pierre n'arriue qu'a une heure de nuit ſ'eſgara-t par d'un ſentier ou il n'auoit iamais eſte, apres la pluye et le tonnerre, il tombe de la neige.

29 ayant eſte contraint de changer de cabannage, on continue de porter les paquets, le portage a pres d'une lieuë, et aſſez incommode en pluſieurs endroits, les Ilinois ſ'eſtant aſſemblez le ſoir dans notre cabanne demandent, qu'on ne les quitte pas, comme nous pouuions auoir beſoin d'eux et qu'ils connoiſſent mieux le lac que nous, on leur promet

30 les femmes Ilinoiſes acheuent le matin notre portage, on est arreste par le uent il n'y a point de beſtes

31 on parte par un aſſez beau temps, et l'on uient coucher a une petite riuiere. le chemin de l'ance a l'eſturgeon par terre est tres difficile, nous n'en marchions pas loing l'automne paſſe, lorſque nous entraſmes dans le bois

nou. 1. Ayant dit la ſ^te. meſſe on uient coucher dans une riuiere, d'ou l'on ua aux Pȣteȣatamis par un beau chemin; chachagȣeſſiȣ Ilinois fort conſidere parmy ſa nation, a raiſon en partie qu il ſe meſle des affaires de la traitte arriue la nuit auec un cheureux ſur ſon dos, dont il nous fait part.

We were delayed in the morning by rain; in the afternoon, we had fine, calm weather, so that at sturgeon bay we joined the savages, who traveled ahead of us. 27.

We reached the portage.[43] A canoe that had gone ahead prevented us from killing any game. We began our portage and slept on the other shore, where the stormy weather gave us much trouble. Pierre did not arrive until an hour after dark, having lost his way on a path where he had never been. After the rain and thunder, snow fell. 28.

Being compelled to change our camping-ground, we continue to carry our packs. The portage covers nearly a league, and is very difficult in many places. The Ilinois assemble in the evening in our cabin, and ask us not to leave them, as we may need them, and they know the lake better than we do. We promise them this. 29.

The Ilinois women complete our portage in the morning. We are delayed by the wind. There are no animals. 30.

We start, with tolerably fair weather, and sleep at a small river. The road by land from sturgeon bay is very difficult. Last autumn, we were traveling not far from it when we entered the forest. 31.

After I said holy mass, we came for the night to a river, whence one goes to the Poutewatamis by a good road. Chachagwessiou, an Ilinois greatly esteemed among his nation, partly because he engages in the fur trade, arrived at night with a deer on his back, of which he gave us a share. *November* 1.

After holy mass, we travel all day in very fine weather. We kill two cats, which are almost nothing but fat. 2.

2 La f^te^. meſſe dit, nous marchons toute la iournee par un fort beau temps, on tuë deux chats qui n'ont quaſi que de la graiſſe

3 comme i'estois par terre marchant ſur le beau ſable tout le bord de l'eau eſtoit d'herbes ſemblables a celles qu'on peſche aux retz a ſ^t^. Ignace, mais ne pouuant paſſer une riuiere, nos gens y entrent pour m'embarquer mais on n'en put ſortir acauſe de la lame, tous les autres canots paſſent a la reſerue d'un ſeul qui uient auec nous

4 on est arreste Il y a apparence qu'il y a quelque Iſle au large le gibier y paſſant le ſoir

5 nous euſmes aſſez de peine de ſortir de la Riuiere ſur le midy, on trouua les ſauuages dans une riuiere, ou ie pris occaſion d'inſtruire les Ilinois, a raiſon d'un feſtin que naßaſkingße uenoit de faire a une peau de loup.

6 on fiſt une belle iournée, les ſauuages eſtant a la chaſſe deſcouurirent quelques piſtes dhommes cequi oblige d'arreſter le lendemain

9 on mit a terre ſur les 2 heures acauſe d'un beau cabannage, ou l'on fuſt arreſte 5 iours, acauſe de la grande agitation du lac ſans aucun uent enſuitte par la neige, qui fuſt le lendemain fonduë par le ſoleil et un uent du large.

15 apres auoir fait aſſez de chemin on cabanne dans un bel endroit ou l'on eſt arreſte 3 iours Pierre raccommode le fuzil d'un ſauuage, neige tombe, la nuit et fond le iour

20 on couche aux equors aſſez mal cabannez les ſauuages demeurent derriere durant qu'on eſt arreſte du uent 2 iours et demy Pierre allant dans le bois trouue la prairie a 20 lieues du portage, il paſſe auſſi

While I am ashore, walking on fine sand,—the whole water's edge being covered with grass similar to that which is hauled up by the nets at st. Ignace,—I come to a river which I am unable to cross. Our people enter it. in order to take me on board; but we are unable to go out, on account of the waves. All the other canoes go on, excepting one, which came with us. 3.

We are delayed. There seems to be an Island out in the lake, for the game go there at night. 4.

We had considerable difficulty in getting out of the River at noon. We found the savages in a river, where I seized the opportunity of instructing the Ilinois, on account of a feast that nawaskingwe had just given to a wolfskin. 5.

We performed a good day's journey. While the savages were hunting, they discovered some tracks of men, and this compelled us to stay over on the following day. 6.

We landed about 2 o'clock, because there was a good camping-ground. We were detained there for 5 days, on account of the great agitation of the lake, although without any wind; and afterward of the snow, which was melted on the following day by the sun, and a breeze from the lake. 9.

After proceeding a sufficient distance, we camp at a favorable place, where we are detained 3 days. Pierre mends a savage's gun. Snow falls at night, and thaws during the day. 15.

We sleep near the bluffs, and are very poorly sheltered. The savages remain behind while we are delayed 2 days and a half by the wind. Pierre goes into the woods, and finds the prairie 20 leagues from the portage. He also goes through a fine canal 20.

fur un beau canal comme en voute haut de la hauteur d'un homme, ou il y auoit un pied d'eau

23 eſtant embarque fur le midy nous euſmes aſſez de peine de gagner une riuiere, le froid commença pour lors, et plus d'un pied de neige couurit la terre qui eſt touſiours depuis demeure, on fust arreste la 3 iours durant leſquels Pierre tua un cheureux 3 outardes et 3 cocqs d'Inde qui estoient fort bons, les autres paſſerent iuſques aux prairies, un ſauuage ayant deſcouuert quelques cabannes nous uint trouuer, Iacques y alla le lendemain auec luy 2 chaſſeurs me uinrent auſſi uoir, c'eſtoient des maſKʘtens au nombre de 8 ou 9 cabannes, leſquelles ſ'eſtoient ſeparez les uns des autres pour pouuoir uiure, auec des fatigues preſque impoſſibles a des françois ils marchent tout lhyuer, dans des chemins tres difficiles, les terres eſtant plaines de ruiſſeaux de petits lacs et de mareſts, ils ſont tres mal cabannez, et mangent ou ieuſnent ſelon les lieux ou ils se rencontrent; eſtant arreſte par le uent nous remarquaſmes qu'il y auoit de grandes battures au large ou la lame briſoient continuellement: ce fuſt la que ie ſentis quelque atteinte d'un flux de uentre.

27 nous eusmes aſſez de peine de ſortir de la riuiere, et ayant fait enuiron 3 lieues nous trouuaſmes les ſauuages qui auoient tuez des bœufs, et 3 ilinois qui eſtoient uenu du uillage, nous fuſmes arreſtez la d'un uent de terre des lames prodigieuſes qui uenoient du large, et du froid,

Decembre *1* on deuance les ſauuages pour pouuoir dire la ſ^te^. meſſe,

3 ayant dit la ſ^te^. meſſe eſtant embarque nous fuſmes contrains de gagner une pointe pour pouuoir mettre a terre acauſe des bourguignons

which is vaulted, as it were, to the height of a man, in which there is water a foot deep.

After embarking at noon, we experienced some difficulty in reaching a river. Then the cold began, and more than a foot of snow covered the ground; it has remained ever since. We were delayed for 3 days, during which Pierre killed a deer, 3 bustards, and 3 Turkeys, which were very good. The others proceeded to the prairies. A savage discovered some cabins, and came to get us. Jacques went there on the following day, with him; 2 hunters also came to see me. They were maskoutens, to the number of 8 or 9 cabins, who had separated from the others in order to obtain subsistence. With fatigues almost impossible to frenchmen, they travel throughout the winter over very bad roads, the land abounding in streams, small lakes, and swamps. Their cabins are wretched; and they eat or starve, according to the places where they happen to be. Being detained by the wind, we noticed that there were great shoals out in the lake, over which the waves broke continually. Here I had an attack of diarrhœa. *23.*

We had some trouble in getting out of the river; then, after proceeding about 3 leagues, we found the savages, who had killed some cattle, and 3 ilinois who had come from the village. We were delayed there by a wind from the land, by heavy waves from the lake, and by cold. *27.*

We went ahead of the savages, so that I might celebrate holy mass. *December 1.*

After saying holy mass, we embarked, and were compelled to make for a point, so that we could land, on account of floating masses of ice. *3.*

4 nous partiſmes heureuſement pour uenir a la riuiere du portage qui eſtoit gelee d'un demy pied, ou il y auoit plus de neige que par tout ailleurs, comme auſſi plus de piſte de beſtes et de cocqs dInde.

La nauigation du lac eſt aſſez belle d'un portage a l'autre, n y ayant aucune trauerſe a faire, et pouuant mettre a terre par tout, moyennant qu'on ne ſoit point opiniaſtre a uouloir marcher dans les lames et de grand uent, les terres qui le bordent ne ualent rien, excepte quand on eſt aux prairies, on trouue 8 ou 10 riuieres aſſez belles, la chaſſe du cheureux eſt tres belle a meſure qu'on ſ'eſloigne des Pŏteŏatamis,

12. comme on commençoit hier a traiſner pour approcher du portage les Ilinois ayant quittez les Pŏteŏatamis arriuerent auec bien de la peine nous ne puſmes dire la ſ^te^. meſſe le iour de la Conception acauſe du mauuais temps et du froid, durant notre ſeiour a l'entree de la riuiere Pierre et Iacques tuerent 3 bœufs et 4 cheureux dont l'un courut aſſez loing ayant le cœur couppe en 2. on ſe contenta de tuer 3 ou 4 cocqs d'inde de pluſieurs qui uenoient autour de notre cabanne, parcequ'ils mouroient quaſi

perdrix. de faim; Iacques apporta une perdrix qu'il auoit tuez, ſemblable en tout a celles de France, excepte qu'elle auoit comme deux aiſlerons de 3 ou 4 aiſles longues d'un doigt proche la teſte, dont elles couurent les 2 coſtez du col ou il n'y a point de plume

14. estant cabannez proche le portage a 2 lieues dans la riuiere nous reſoluſmes d'hyuerner la estant dans l'impoſſibilite de paſſer outre estant trop embarraſſe, et mon incommodite ne me permettant pas de beaucoup fatiguer. pluſieurs Ilinois paſſerent hier

4. We started with a favoring wind, and reached the river of the portage, which was frozen to the depth of half a foot; there was more snow there than elsewhere, as well as more tracks of animals and Turkeys.

Navigation on the lake is fairly good from one portage to the other, for there is no crossing to be made, and one can land anywhere, unless one persist in going on when the waves are high and the wind is strong. The land bordering it is of no value, except on the prairies. There are 8 or 10 quite fine rivers. Deer-hunting is very good, as one goes away from the Poutewatamis.

12. As we began yesterday to haul our baggage in order to approach the portage, the Ilinois who had left the Poutewatamis arrived, with great difficulty. We were unable to celebrate holy mass on the day of the Conception, owing to the bad weather and cold. During our stay at the entrance of the river, Pierre and Jacques killed 3 cattle and 4 deer, one of which ran some distance with its heart split in 2. We contented ourselves with killing 3 or 4 turkeys, out of many that came around our cabin because they were almost dying of hunger. Jacques brought in a partridge that he had killed, exactly like those of France except that it had two ruffs, as it were, of 3 or 4 feathers as long as a finger, near the head, covering the 2 sides of the neck where there are no feathers. *Partridge.*

14. Having encamped near the portage, 2 leagues up the river, we resolved to winter there, as it was impossible to go farther, since we were too much hindered and my ailment did not permit me to give myself much fatigue. Several Ilinois passed yesterday, on their way to carry their furs to nawaskingwe;

pour aller porter leur pelleterie a naʁaſkingʁe, auſquels on donne un bœufs et un cheureux que Iacque auoit tué le iour d'auparauant, ie ne penſe pas auoir ueu de fauuage plus affamé de petun François qu'eux, ils uinrent ietter a nos pieds des caſtors pour en auoir quelque bout, mais nous leur rendiſmes en leur en donnant quelque pipe parceque nous n'auions pas encore conclu ſi nous paſſerions outre,

15 Chachagʁeſſiʁ et les autres Ilinois nous quitterent pour aller trouuer leur gens, et leur donner les marchandiſes qu'ils auoient apportez pour auoir leur robbes en quoy ils ſe gouuernent comme les traitteurs, et ne donnent guere plus que les François; ie les inſtruiſis auant leur depart, remettant au printemps de tenir conſeil quand ie ſerois au uillage; ils nous traitterent 3 belles robbes de bœuf pour une coudee de petun, leſquelles nous ont beaucoup ſerui cet hyuer, eſtant ainſi deſbaraſſez, nous diſmes La meſſe de la Conception: depuis le 14 mon incommodite ſe tourna en flux de ſang.

30 Iacque arriua du uillage des Ilinois qui n'eſtoit qu'a ſix lieues d'icy ou ils auoient faim le froid et la neige les empeſchant de chaſſer, quelques uns ayant aduerti la T upine et le chirurgien que nous eſtions icy, et ne pouuant quitter leur cabanne auoient tellement donnez la peur aux fauuages croyant que nous aurions faim demeurant icy que Iacque euſt bien de la peine d'empeſcher 15 ieunes gens de uenir pour emporter toute notre affaire.

Januier 1675 16. Auſſitoſt que les 2 françois ſceurent que mon mal m'empeſchoit d'aller chez eux le chirurgien uint icy auec un fauuage pour nous apporter des bluets et du bled; ils ne ſont qu'a 18 lieues d'icy dans un beau

we gave them one of the cattle and one of the deer that Jacque had killed on the previous day. I do not think that I have ever seen any savages more eager for French tobacco than they. They came and threw beaver-skins at our feet, to get some pieces of it; but we returned these, giving them some pipefuls of the tobacco because we had not yet decided whether we would go farther.

15. Chachagwessiou and the other Ilinois left us, to go and join their people and give them the goods that they had brought, in order to obtain their robes. In this they act like the traders, and give hardly any more than do the French. I instructed them before their departure, deferring the holding of a council until the spring, when I should be in their village. They traded us 3 fine robes of ox-skins for a cubit of tobacco; these were very useful to us during the winter. Being thus rid of them, we said The mass of the Conception. After the 14th, my disease turned into a bloody flux.

30. Jacque arrived from the Ilinois village, which is only six leagues from here; there they were suffering from hunger, because the cold and snow prevented them from hunting. Some of them notified la Toupine[44] and the surgeon that we were here; and, as they could not leave their cabin, they had so frightened the savages, believing that we would suffer from hunger if we remained here, that Jacque had much difficulty in preventing 15 young men from coming to carry away all our belongings.

January, 1675. 16. As soon as the 2 frenchmen learned that my illness prevented me from going to them, the surgeon came here with a savage, to bring us some blueberries and corn. They are only 18 leagues from here,

lieu de chaſſe pour les bœufs et les cheureux et les cocqs d'inde qui y ſont excellents, ils auoient auſſi amaſſez des uiures en nous attendant: et auoient fait entendre aux ſauuages que leur cabanne eſtoit a la robbe noire, et on peut dire qu'ils ont fait et dit tout ce qu'on pouuoit attendre d'eux; le chirurgien ayant icy ſeiourne pour faire ſes deuotions; I'enuoyay Iacque auec luy pour dire aux Ilinois qui eſtoient proche de la, que mon incommodite m'empeſchoit de les aller uoir, et que i'aurois meſme de la peine d'y aller le printemps ſi elle continuoit

24 Iacque retourna, auec un ſac de bled et d'autres rafraiſchiſſement que les François luy auoient donnez pour moy: il apporta auſſi les langues et de la uiande de deux bœufs qu'un ſauuage et luy auoient tuez proches d'icy; mais toutes les beſtes ſe ſentent du mauuais temps

26 3 Ilinois nous apporterent de la part des anciens 2 ſacs de bled de la uiande ſeche, des citrouïlles et 12 caſtors, 1°. pour me faire une natte, 2°. pour me demander de la poudre, 3 pour que nous n'euſſions pas faim, 4 pour auoir quelque peu de marchandiſes; ie leur reſpondis, 1^{nt}. que i'eſtois uenu pour les inſtruire, en leur parlant de la priere, &c. 2^{nt}. que ie ne leur donnerois point de poudre, puiſque nous taſchions de mettre par tout la paix, et que ie ne uoulois qu'ils commençaſſent la guerre avec les muiamis. 3^{nt}. que nous n'apprehendions point la faim, 4^{nt}. que i'encouragerois les françois a leur apporter des marchandiſes, et qu'il falloit qu'ils ſatiſfiſſent ceux qui eſtoient chez eux pour la raſſade qu'on leur auoit pris, dez que le chirurgien fuſt party pour uenir icy. comme ils eſtoient uenus de 20 lieuës, pour les payer

in a fine place for hunting cattle, deer, and turkeys, which are excellent there. They had also collected provisions while waiting for us; and had given the savages to understand that their cabin belonged to the black gown; and it may be said that they have done and said all that could be expected from them. After the surgeon had spent some time here, in order to perform his devotions, I sent Jacque with him to tell the Ilinois near that place that my illness prevented me from going to see them; and that I would even have some difficulty in going there in the spring, if it continued.

Jacque returned with a sack of corn and other deli- *24.*
cacies, which the French had given him for me. He also brought the tongues and flesh of two cattle, which a savage and he had killed near here. But all the animals feel the bad weather.

3 Ilinois brought us, on behalf of the elders, 2 *26.*
sacks of corn, some dried meat, pumpkins, and 12 beaver-skins: 1st, to make me a mat; 2nd, to ask me for powder; 3rd, that we might not be hungry; 4th, to obtain a few goods. I replied: 1st, that I had come to instruct them, by speaking to them of prayer, etc.; 2nd, that I would give them no powder, because we sought to restore peace everywhere, and I did not wish them to begin war with the muiamis; 3rd, that we feared not hunger; 4th, that I would encourage the french to bring them goods, and that they must give satisfaction to those who were among them for the beads which they had taken as soon as the surgeon started to come here. As they had come a distance of 20 leagues, I gave them, in order to reward them for their trouble and for what they had brought me, a hatchet, 2 knives, 3 clasp-knives,

de leur peine et de ce qu'ils m'auoient apportez ie leur donnay une hache, 2 couteaux, 3 iambettes, 10 braſſes de raſſade, et 2 mirouirs doubles, et leur diſant que ie taſcherois d'aller au uillage ſeulement pour quelques iours ſi mon incommodite continuoit, ils me dirent de prendre courage de demeurer et de mourir dans leur pays et qu'on leur auoit dit que i'y reſterois pour longtemps

Feurier 9. Depuis que nous nous ſommes addreſſez a la ſte. Vierge Immaculée que nous auons commencez une neufuaine par une meſſe a laquelle Pierre et Iacque qui font tout ce qu'ils peuuent pour me ſoulager ont communiez pour demander a Dieu la ſante, mon flux de ſang m'a quitte, il ne me reſte qu'une foibleſſe d'eſtomac, ie commence a me porter beaucoup mieux et a reprendre mes forces; il ne cabanne d Ilinois qui ſ'eſtoit rangee proche de nous depuis un mois une partie ont repris le chemin des Pst. et quelques uns ſont encore au bord du lac ou ils attendent que la nauigation ſoit libre ils emportent des lettres pour nos P de ſt. François

20 nous auons eu le temps de remarquer les mareez qui uiennent du lac leſquels hauſſent et baiſſent *Marées* pluſieurs fois par iour et quoy qu'il n'y paroiſſe aucune abry dans le lac, on a ueu les glaces aller contre le uent, ces mareez nous rendoient l'eau bonne ou mauuaiſe parceque celle qui uient d'en hault coule des prairies et de petits ruiſſeaux, les cheureux qui ſont en quantite uers le bord du lac ſont ſi maigres qu'on a este contraint d'en laiſſer quelques uns de ceux qu'on auoit tuez

Mars 23. perdrix on tue pluſieurs perdrix dont il n'y a que les mals qui ayent des aiſlerons au col les femelles n'en

10 brasses of glass beads, and 2 double mirrors, telling them that I would endeavor to go to the village,—for a few days only, if my illness continued. They told me to take courage, and to remain and die in their country; and that they had been informed that I would remain there for a long time.

February 9.

Since we addressed ourselves to the blessed Virgin Immaculate, and commenced a novena with a mass,—at which Pierre and Jacque, who do everything they can to relieve me, received communion,—to ask God to restore my health, my bloody flux has left me, and all that remains is a weakness of the stomach. I am beginning to feel much better, and to regain my strength. Out of a cabin of Ilinois, who encamped near us for a month, a portion have again taken the road to the Poutewatamis, and some are still on the lake-shore, where they wait until navigation is open. They bear letters for our Fathers of st. François.

20.

Tides.

We have had opportunity to observe the tides coming in from the lake, which rise and fall several times a day; and, although there seems to be no shelter in the lake, we have seen the ice going against the wind. These tides made the water good or bad, because that which flows from above comes from prairies and small streams. The deer, which are plentiful near the lake-shore, are so lean that we had to abandon some of those which we had killed.

March 23. Partridges.

We killed several partridges, only the males of which had ruffs on the neck, the females not having any. These partridges are very good, but not like those of france.

ayant point ces perdrix ſont aſſez bonnes mais non pas comme celles de france.

30. le uent de nord ayant empeſche le degel iuſques au 25 de Mars il commença par un uent de ſud, dez le lendemain le gibier commença de paroiſtre on tua 30 tourtres que ie trouuay meilleures que celles de la bas mais plus petites, tant les uieilles que les ieunes; le 28 les glaces ſe rompirent et ſ'arreſterent au deſſus de nous, le 29 les eaux courent si fort que nous n'euſmes que le temps de deſcabanner au pluſtot, mettre nos affaires ſur des arbres, et taſcher de chercher a coucher ſur quelque but l'eau nous gagnant preſque toute la nuit, mais ayant un peu gele, et estant diminue comme nous estions aupres de nos paquets, la digue uient de ſe rompre, et les glaces a ſ'eſcouler et parceque les eaux remontent deſia nous allons nous embarquer pour continuer notre route

La ſ^te^. Vierge Immaculee a pris un tel ſoin de nous durant notre hyuernement que rien ne nous a manqué pour les uiures, ayant encore un grand ſac de bled de reſte de la uiande et de la graiſſe; nous auons auſſi ueſcu fort doucement, mon mal ne m'ayant point empeſche de dire la ſ^te^. meſſe tous les iours; nous n'auons point pu garder du Careſme que les Vendredys et ſamedys;

31 eſtant hier party nous fiſmes 3 lieues dans la riuiere en remontant ſans trouuer aucun portage, on traiſna peuteſtre enuiron un demy arpant, outre cette deſcharge la riuiere en a une autre par ou nous debuons deſcendre, il n'y a que les terres bien hautes qui ne ſoient point inondeez, celle ou nous ſommes a cru plus de 12 pieds ce fut d'icy que nous commençaſmes notre portage Il y a 18 mois; les outardes

The north wind delayed the thaw until the 25th of March, when it set in with a south wind. On the very next day, game began to make its appearance. We killed 30 pigeons, which I found better than those down the great river; but they are smaller, both old and young. On the 28th, the ice broke up, and stopped above us. On the 29th, the waters rose so high that we had barely time to decamp as fast as possible, putting our goods in the trees, and trying to sleep on a hillock. The water gained on us nearly all night, but there was a slight freeze, and the water fell a little, while we were near our packages. The barrier has just broken, the ice has drifted away; and, because the water is already rising, we are about to embark to continue our journey. *30.*

The blessed Virgin Immaculate has taken such care of us during our wintering that we have not lacked provisions, and have still remaining a large sack of corn, with some meat and fat. We also lived very pleasantly for my illness did not prevent me from saying holy mass every day. We were unable to keep Lent, except on Fridays and saturdays.

We started yesterday and traveled 3 leagues up the river without finding any portage. We hauled our goods probably about half an arpent. Besides this discharge, the river has another one by which we are to go down. The very high lands alone are not flooded. At the place where we are, the water has risen more than 12 feet. This is where we began our portage 18 months Ago. Bustards and ducks pass continually; we contented ourselves with 7. The ice, which is still drifting down, keeps us *31.*

et les canards paſſent continuellement on ſ'eſt contente de 7, les glaces qui deriuent encore nous font icy demeurer ne ſcachant pas en quel eſtat eſt le bas de la riuiere

Auril 1 comme ie ne ſçay point encore ſi ie demeureray cet eſte au uillage ou non acauſe de mon flux de uentre, nous laiſſons icy une partie de ce dont nous pouuons nous paſſer et ſur tout un ſac de bled tandis qu'un grand uent de ſud nous arreſte, nous eſperons aller demain ou ſont les François, diſtant de 15 lieues d'icy

6. les grands uents et le froid nous empeſchent de marcher, les deux lacs par ou nous auons paſſez ſont plains d'outardes d'oyes de canards de grues et d'autres gibiers que nous ne connoiſſons point, les rapides ſont aſſez dangereux en quelques endroits, nous uenons de rencontrer le chirurgien auec un ſauuage qui montoit auec une canottee de pelleterie, mais le froid eſtant trop grand pour des perſonnes qui ſont obligez de traiſner les canots dans l'eau, il uient de faire cache de ſon caſtor et retourne demain au uillage auec nous, ſi les François ont des robbes de ce pays icy ils ne les deſrobbent pas, tant les fatigues ſont grandes pour les en tirer.

[Addressed: +

"A Mon Reuerend Pere Le P. Claude Dablon Superieur des Miſſions dela Compagnie de Jesvs en la nouuelle france a quebec"]

[Endorsed: "Lettre et Iournal du feu P. Marquette."]

[Endorsed: "Tout ce qui regarde le voyage du P Marquette"]

here, as we do not know in what condition the lower part of the river is.

As I do not yet know whether I shall remain next summer in the village, on account of my diarrhœa, we leave here part of our goods, those with which we can dispense, and especially a sack of corn. While a strong south wind delays us, we hope to go to-morrow to the place where the French are, at a distance of 15 leagues from here. *April 1.*

Strong winds and the cold prevent us from proceeding. The two lakes over which we passed are full of bustards, geese, ducks, cranes, and other game unknown to us. The rapids are quite dangerous in some places. We have just met the surgeon, with a savage who was going up with a canoe-load of furs; but, as the cold is too great for persons who are obliged to drag their canoes in the water, he has made a cache of his beaver-skins, and returns to the village to-morrow with us. If the French procure robes in this country, they do not disrobe the savages, so great are the hardships that must be endured to obtain them. *6.*

[Addressed: +

" To My Reverend Father, Father Claude Dablon, Superior of the Missions of the Society of Jesus in new france. Quebec."]

[Endorsed: " Letter and Journal of the late Father Marquette."]

[Endorsed: " Everything concerning Father Marquette's voyage."]

Recit du second voyage et de la mort du P. Jacques Marquette.

LA mission des Ilinois fut establie en l'an 1674 apres le premier voyage que le pere jaques marquet fit pour descouurir de nouuelles terres et de nouueaux peuples qui sont sur la grande et fameuse riuiere apellèe missisipi

Il fit l'année d'apres vn second voyage pour y establir la mission, c'est ce qu'on va raconter.

SECTION 1RE. RECIT DU 2D VOYAGE QUE LE P MARQUET A FAICT AUX ILINOIS. IL Y ARRIUE NONOBSTANT SA MALADIE ET Y COMMENCE LA MISSION DE LA CONCEPTION.

LE P. Jaques marquet*te* ayant promis aux Ilinois au premier voyage qu'il fit ches eux en 1673 qu'il y retourneroit l'année suiuante po9 leur enseigner nos misteres, eut bien de la peine a tenir sa parolle. Les grandes fatigues de son premier voyage luy auoient Causé vn fiux de sang, et l'auoient tellement abattu qu'il estoit hors d'esperance d'entreprendre vn second voyage. Cependant son mal ayant diminué et presque entierement Cessé sur la fin de l'esté de l'année suiuante, Il obtint permission de ses superieurs de retourner aux Ilinois po9 y donner commencement a cette belle mission.

Il partit pour cela dans le mois de nouembre de l'année 1674 de la baye des puants auec deux hoes dont vn auoit desja faict le voyage auec luy; pendant vn

Account of the second voyage and the death of Father Jacques Marquette.

THE mission of the Ilinois was founded in the year 1674, after the first voyage which father jaques marquet made to discover new territories and new peoples who are on the great and famous river missisipi.

The year following, he made a second voyage in order to establish there the mission; it is that one which we are about to relate.

SECTION 1ST. NARRATIVE OF THE 2ND VOYAGE THAT FATHER MARQUET MADE TO THE ILINOIS. HE REACHES THEM, NOTWITHSTANDING HIS ILLNESS, AND BEGINS THE MISSION OF LA CONCEPTION.

FATHER Jaques marquette, having promised the Ilinois on his first voyage to them, in 1673, that he would return to them the following year, to teach them the mysteries of our religion, had much difficulty in keeping his word. The great hardships of his first voyage had Brought upon him a bloody flux, and had so weakened him that he was giving up the hope of undertaking a second. However, his sickness decreased; and, as it had almost entirely Abated by the close of the summer in the following year, He obtained the permission of his superiors to return to the Ilinois and there begin that fair mission.

He set out for that purpose, in the month of november of the year 1674, from the bay des puants,

mois de nauigation sur le lac des Ilinois il se porta asses bien mais si tost que la neige Commenca a tomber il fut repris de son flux de sang qui l'obligea de s'arrester dans la riuiere qui Conduit aux Ilinois; C'est la qu'ils firent vne Cabane po⁹ passer l'hyuer auec de telles incomodités que son mal s'augmentant de plus en plus, il vit bien que Dieu luy acordoit la grace qu'il luy auoit tant de fois demandée, et mesme il le dit tout simplement a ses deux Compagnons, qu'asseurement il mourroit de cette maladie et dans ce voyage. Pour y bien disposer son ame malgré la grande jndisposition de son Corps, il commenca vn hyuernement si rude par les exercices de s^t. ignace qu'il fit auec de grands sentiments de deuotion, et beaucoup de Consolations Celestes, et puis il passa tout le reste du temps a s'entretenir auec tout le Ciel, n'ayant autre comerce auec la terre dans ces deserts qu'auec ses deux Compagnons qu'il Confessoit et Communioit deux fois la sepmaine, et exhortoit autant que ses forces le pouuoient permettre quelque temps apres noel po⁹ obtenir la grace de ne pas mourir sans auoir pris possession de sa Chere mission, il inuita ses Compagnons a faire vne neufuaine a l'honneur de l'imaculée conception de la s^te. vierge; Il fut exaucé contre toutes les aparences humaines, et se portant mieux il se mit en estat d'aller au bourg des Ilinois si tost que la nauigation seroit libre, ce qu'il fit auec bien de la Joye partant po⁹ cela le 29 mars; il fut onze Jours en Chemin ou il eut occasion de beaucoup souffrir, et pour sa propre Indisposition n'estant pas entierement retabli, et par vn temps tres rude et tres facheux.

Estant enfin arriuée dans le bourg, il y fut receu

with two men, one of whom had made the former voyage with him. During a month of navigation on the lake of the Ilinois, he was tolerably well; but, as soon as the snow Began to fall, he was again seized with his bloody flux, which compelled him to halt in the river which Leads to the Ilinois. It was there that they constructed a Cabin in which to pass the winter, amid such inconveniences that, his malady increasing more and more, he saw clearly that God was granting to him the favor which he had so many times besought from him; and he even told his two Companions very plainly that he would certainly die of that malady, and during that voyage. Duly to prepare his soul, despite the severe indisposition of his Body, he began this so severe winter sojourn by the retreat of st. ignatius, which he performed with every feeling of devotion, and many Celestial Consolations; and then he passed the whole of the remaining time in holding communion with all Heaven,— having, in these deserts, no intercourse with the earth except with his two Companions. He Confessed them and administered Communion to them twice in the week, and exhorted them as much as his strength permitted him. A short time after christmas, that he might obtain the favor of not dying without having taken possession of his Dear mission, he invited his Companions to make a novena in honor of the immaculate conception of the blessed virgin. His prayer was answered, against all human probability; and, his health improving, he prepared himself to go to the village of the Ilinois as soon as navigation should open,— which he did with much Joy, setting out for that place on the 29th of march. He spent eleven Days on the Way, during which time

comme vn ange du Ciel, et apres auoir assemblé par diuerses fois les Chef de la nation auec tous les anciens po⁹ ietter dans leurs esprits les premieres semences de l'euangile; apres auoir porté les Instructions dans les Cabanes qui se trouuoient tousjours plaines d'une grande foule de peuples, il prit resolution de parler a tous publiquement dans vne assemblée g^nale qu'il conuoqua en plaine Campagne, les Cabanes estant trop estroites po⁹ tout le monde. ce fut vne belle prairie proche du bourg qu'on Choisit pour ce grand Conseil, et qu'on orna a la facon du païs la Couurant de nattes et de peaux d'ours, et le p. ayant faict estendre sur des Cordes diuerses pieces de taftas de la chine, il y atacha quatre grandes Images de la s^te. Vierge qui estoient veües de tous Costés. L'auditoire estoit Composé de 500 tant de chefs que de vieillards assis en rond a l'entour du pere et de toute la Jeunesse qui se tenoit debout au nombre de plus de 1500 ho^es. sans compter les femmes et les enfans qui sont en grand nombre, le bourg estant Compose de 5 a 600 feux. Le pere parla a tout le peuple, et leur porta 10 paroles par dix presents qu'il leur fit, leur expliqua les principaux mysteres de nostre Religion, et la fin po⁹ laquelle il estoit veneu en leur païs; sur tout il leur precha J. C. la veille mesme (de ce grand iour) qu'il estoit mort en Croix, po⁹ eux aussi bien que po⁹ tout le reste des ho^es. et dit ensuite la s^te. messe. trois Jours apres qui estoit le dimanche de pasques les choses estant disposées de la mesme maniere que le Jeudy, il celebra les s^ts. misteres po⁹ la 2^de. fois Et par ces deux sacrifices qu'on y eut iamais offerts a dieu, il prit possession de cette terre au nom de J. C. et donna

he had occasion to suffer much, both from his own Illness, from which he had not entirely recovered, and from the very severe and unfavorable weather.

On at last arriving at the village, he was received as an angel from Heaven. After he had assembled at various times the Chiefs of the nation, with all the old men, that he might sow in their minds the first seeds of the gospel, and after having given Instruction in the Cabins, which were always filled with a great crowd of people, he resolved to address all in public, in a general assembly which he called together in the open Air, the Cabins being too small to contain all the people. It was a beautiful prairie, close to a village, which was Selected for the great Council; this was adorned, after the fashion of the country, by Covering it with mats and bearskins. Then the father, having directed them to stretch out upon Lines several pieces of chinese taffeta, attached to these four large Pictures of the blessed Virgin, which were visible on all Sides. The audience was Composed of 500 chiefs and elders, seated in a circle around the father, and of all the Young men, who remained standing. They numbered more than 1,500 men, without counting the women and children, who are always numerous,—the village being Composed of 5 or 600 fires. The father addressed the whole body of people, and conveyed to them 10 messages, by means of ten presents which he gave them. He explained to them the principal mysteries of our Religion, and the purpose that had brought him to their country. Above all, he preached to them Jesus Christ, on the very eve (of that great day) on which he had died upon the Cross for them, as well as for all the rest of mankind; then he said holy mass. On

a cette mission le nom de la Conception Immaculée de la s^te^. vierge.

Il fut escouté auec vne Joye vniuersselle de tous ces peuples qui le prierent auec de tres grandes Instances qu'il eust a reuenir au plustost chés eux puis que sa maladie l'obligeoit a s'en retourner. Le p. de son Costé leur tesmoigna l'affection qu'il leur portoit la satisfaction qu'il auoit d'eux, et leur donna parolle que luy ou vn autre de nos peres reuiendroit po^9^ Continuer cette mission si heureusement Commencée ce qu'il leur promit encore a diuerses reprises en se separant d'auec eux. po^9^ se mettre en Chemin, ce qu'il fit auec tant de marques d'amitié de la part de Ces bonnes gens qu'ils vouleurent l'acompagner par honneur pendant plus de 30 lieues de Chemin, se Chargans a l'enuy l'un de l'autre de son petit bagage.

SECTION SECONDE LE P. EST CONTRAINT DE QUITER SA MISSION DES ILINOIS SA DERNIERE MALADIE, SA PRETIEUSE MORT AU MILIEU DES FORETS.

APRES que les Ilinois eurent prit Congé du pere remplis d'une grande idée de l'euangile, il Continua son voyage et se rendit peu apres sur le lac des Ilinois sur lequel il auoit pres de cent lieües a faire par vne routte inconneüe a ou il n'auoit Jamais esté parce qu'il estoit obligé de prendre du Costé du sud de ce lac estant venue par celuy du nord. Mais ses forces diminuerent de telle facon que ses deux ho^es^. desespererent de le porter en vie Jusqu'au terme de leur voyage Car de fait il deuint si foible et si espuisé qu'il ne pouuoit plus s'ayder n'y mesme

the third Day after, which was easter sunday, things being prepared in the same manner as on Thursday, he celebrated the holy mysteries for the 2nd time; And by these two, the only sacrifices ever offered there to God, he took possession of that land in the name of Jesus Christ, and gave to that mission the name of the Immaculate Conception of the blessed virgin.

He was listened to by all those peoples with universal Joy; and they prayed him with most earnest Entreaty to come back to them as soon as possible, since his sickness obliged him to return. The father, on his Side, expressed to them the affection which he felt for them, and the satisfaction that they had given him; and pledged them his word that he, or some other of our fathers would return to Carry on that mission so happily Inaugurated. This promise he repeated several times, while parting with them to go upon his Way; and he set out with so many tokens of regard on the part of Those good peoples that, as a mark of honor they chose to escort him for more than 30 leagues on the Road, vying with each other in taking Charge of his slender baggage.

SECTION SECOND. THE FATHER IS COMPELLED TO LEAVE HIS ILINOIS MISSION. HIS LAST ILLNESS. HIS PRECIOUS DEATH IN THE HEART OF THE FOREST.

After the Ilinois, filled with great esteem for the gospel, had taken Leave of the father, he Continued his journey, and shortly after reached the lake of the Ilinois, upon whose waters he had to journey nearly a hundred leagues, by an unknown route, whereon he had Never before traveled; for he was obliged to coast along the southern Shore of the lake,

se remuer, et il falloit le manier et le porter coe vn enfant.

Cependant il Conseruoit en cet estat vne egalité d'esprit vne resignation, vne Joye et vne douceur admirable, consolant ces chers Compagnons, et les encourageant a souffrir patiemment toutes les fatigues de ce voyage dans l'asseurance que Dieu ne les abandonneroit pas apres sa mort; ce fut pendant cette nauigation qu'il commança a s'y preparer plus particulierement. Il s'entretenoit par diuers Colloques tantost auec nostre Seigneur tantost auec sa sacrée mere, ou auec son ange gardien ou auec tout le paradis, on l'entendoit souuent repeter s[C]es parolles, credo quod redemptor meus viuit, ou bien maria mater gratiæ, mater dei memento mei, outre sa lecture spirituelle qu'on luy faisoit tous les Jours, il pria sur la fin qu'on luy leust sa meditation de la preparation a la mort qu'il portoit sur luy, il recitoit tous les Jours son breuiare, et quoy qu'il fut si bas que sa veüe et ses forces estoit beaucoup diminuées Il ne cessa point jusqu'au dernier jour de sa vie apres que ses gens luy en eurent faict scrupule.

huit Jours auant sa mort il eut la pensée de faire de l'eau benite po⁹ luy seruir pendant le reste de sa maladie, a son agonie, et a sa sepulture, et il Instruisit ses Compagnons comment il en fa/loit vser.

La veille de son trepas qui fut vn vendredy il leur dit tout Joyeux que ce seroit le lendemain, il les entretint pendant tout ce Jour de ce qu'il y auoit a faire po⁹ son enterrement, de la maniere dont il faloit l'enseuellir, de la place qu'il faloit choisir po⁹ l'enterrer, comment il luy faudroit acomoder les pieds les mains, et le visage, coe ils esleueroient vne

having come by the northern. But his strength was so rapidly diminishing that his two men despaired of being able to bring him alive To the end of their journey. Indeed, he became so feeble and exhausted that he was unable to assist or even to move himself, and had to be handled and carried about like a child.

Meanwhile, he Preserved in that condition an admirable equanimity, resignation, Joy, and gentleness, consoling his dear Companions and encouraging them to suffer patiently all the hardships of that voyage, in the assurance that God would not abandon them after his death. It was during this voyage that he began to make more special preparation for death. He held Communion, sometimes with our Lord, sometimes with his holy mother, or with his guardian angel, or with all paradise. He was often overheard repeating These words, *Credo quod redemptor meus vivit;* or, *maria, mater gratiæ, mater dei, memento mei.* In addition to the spiritual exercise, which was read to him every Day, he requested toward the close that they would read to him his meditation preparatory for death, which he carried about with him. He recited every Day his breviary; and although he was so low that his sight and strength were greatly enfeebled, He continued to do so to the last day of his life, despite the remonstrance of his companions.

Eight Days before his death, he was thoughtful enough to prepare the holy water for use during the rest of his illness, in his agony, and at his burial; and he Instructed his Companions how it should be used.

The evening before his death, which was a friday, he told them, very Joyously, that it would take place on the morrow. He conversed with them during

Croix sur son tombeau Jusques la mesme qu'il les aduertit 3 heures auant que d'expirer que si tost qu'il seroit mort qu'ils prissent la Clochete de sa Chapelle po⁹ la sonner pendant qu'ils le porteroient en terre parlant de toutes ces choses auec tant de repos et auec vne si grande presence d'esprit qu'on eut creu qu'il s'agissoit de la mort et des funerailles de quelq⁹ autre et non pas des siennes.

Ainsi les entretenoit il en chemin faisant sur le lac jusqu'a ce qu'ayant aperceu vne riuiere sur le bord de laquelle il y auoit vne eminence qu'il trouuoit bien propre po⁹ y estre enterré; Il leur dit que C'estoit la le lieu de son dernier repos, ils vouleurent pourtant passer outre parce que le temps le permetoit, et le jour n'estoit pas aduancé mais dieu suscita vn vent Contraire qui les obligea de retourner et entrer dans la riuiere que le p leur auoit designée. Ils le desbarquent donc ils luy alument vn peu de feu, ils luy dressent vne meschante Cabane d'escorce, ils l'y couchent le moins mal qu'ils peuuent, mais ils estoient si saisis de tristesse qu'ils ont dit du depuis qu'ils ne scauoient presque ce qu'ils faisoient.

Le p. estant ainsi Couché a peu pres coe s^t. f^s. xauier, ce qu'il auoit tousjours souhaité auec tant de passion, et se voyant seul au milieu de Ces forets, car ses compagnons estoient ocupés a desbarquer, il eut loisir de repeter tous les actes auxquels il s'estoit entreteneu pendant ces derniers Jours.

Ses chers compagnons s'estans ensuite aprochés de luy tous abatus il les Consola et leur fit esperer que Dieu auroit soin d'eux apres sa mort, dans ces païs nouueaux, et inconneus, Il leur donna les der-

the whole Day as to what would need to be done for his burial: about the manner in which they should inter him; of the spot that should be chosen for his grave; how his feet, his hands, and his face should be arranged; how they should erect a Cross over his grave. He even went so Far as to counsel them, 3 hours before he expired, that as soon as he was dead they should take the little Hand-bell of his Chapel, and sound it while he was being put under ground. He spoke of all these things with so great tranquillity and presence of mind that one might have supposed that he was concerned with the death and funeral of some other person, and not with his own.

Thus did he converse with them as they made their way upon the lake,— until, having perceived a river, on the shore of which stood an eminence that he deemed well suited to be the place of his interment, he told them that That was the place of his last repose.[45] They wished, however, to proceed farther, as the weather was favorable, and the day was not far advanced; but God raised a Contrary wind, which compelled them to return, and enter the river which the father had pointed out. They accordingly brought him to the land, lighted a little fire for him, and prepared for him a wretched Cabin of bark. They laid him down therein, in the least uncomfortable way that they could; but they were so stricken with sorrow that, as they have since said, they hardly knew what they were doing.

The father, being thus Stretched on the ground in much the same way as was st. francis xavier, as he had always so passionately desired, and finding himself alone in the midst of These forests, for his companions were occupied with the disembarkation,

nieres Instructions, les remercia de toutes les charites qu'ils auoient exercés en son endroit pendant tout le voyage, leur demanda pardon des peines qu'il leur auoit données, les chargea de demander pardon aussi de sa part a tous nos peres et freres qui sont dans le païs des outaoüacs, et voulut bien les disposer a receuoir le sacrement de penitence, qu'il leur aministra po^{9} la derniere fois; il leur donna aussi vn papier dans lequel il auoit escrit toutes ses fautes depuis sa derniere Confession po^{9} le mettre entre les mains du p. sup^{r}. a fin de l'obliger a prier Dieu po^{9} luy plus particulierement En fin il leur promit qu'il ne les oublieroit point dans le paradis, et coe il estoit fort Compassif sach[illegible]t qu'ils estoient bien las par les fatigues des Jours precedents, il leur ordonna d'aller prendre vn peu de repos, les asseurant que son heure n'estoit pas encore si proche, qu'il les esueilleroit quand il en seroit temps; coe de fait 2 ou 3 heures apres il les apella estant tout prest d'entrer dans l'agonie.

quand ils furent aprochés il les embrassa encore vne fois pendant qu'ils fondoient en larmes a ses pieds; puis il leur demanda de l'eau benite et son reliquaire, et ayant luy mesme osté son Crucifix qu'il portoit tousjours pendu a son col, il le mit entre les mains d'un de ses Compagnons le priant de le tenir tousjours vis a vis de luy eleué deuant ses yeux et sentant qu'il ne luy restoit que fort peu de temps a viure, il fit vn dernier effort Joigner les mains, et tenant tousjours les yeux. doucement attachés a son Crucifix, il fit a haute voix sa profession de foy, et remercia la diuine majesté de la grande grace qu'il luy faisoit de mourir dans la Comp^{e}. d'y mourir

he had leisure to repeat all the acts in which he had continued during these last Days.

His dear companions having afterward rejoined him, all disconsolate, he Comforted them, and inspired them with the confidence that God would take care of them after his death, in these new and unknown countries. He gave them the last Instructions, thanked them for all the charities which they had exercised in his behalf during the whole journey, and entreated pardon for the trouble that he had given them. He charged them to ask pardon for him also, from all our fathers and brethren who live in the country of the outaouacs. Then he undertook to prepare them for the sacrament of penance, which he administered to them for the last time. He gave them also a paper on which he had written all his faults since his own last Confession, that they might place it in the hands of the father superior, that the latter might be enabled to pray to God for him in a more special manner. Finally, he promised not to forget them in paradise. And, as he was very Considerate, knowing that they were much fatigued with the hardships of the preceding Days, he bade them go and take a little repose. He assured them that his hour was not yet so very near, and that he would awaken them when the time should come—as, in fact, 2 or 3 hours afterward he did summon them, being ready to enter into the agony.

They drew near to him, and he embraced them once again, while they burst into tears at his feet. Then he asked for holy water and his reliquary; and having himself removed his Crucifix, which he carried always suspended round his neck, he placed it in the hands of one of his Companions, begging

missionnaire de J. C. et sur tout d'y mourir coe il l'auoit tousjours demandé dans vne Chetiue cabane, au milieu des forets, et dans l'abandon de tout secours humain.

Apres cela il se teut, s'entretenant en luy mesme auec Dieu il laissoit neantmoins eschaper de temps en temps ces mots sustinuit anima mea in verbo ejus, ou bien celles cy mater dei memento mei qui sont les dernieres parolles qu'il prononca auant que d'entrer dans l'agonie qui fut tousjours tres douce et fort tranquille.

Il auoit prié ses Compagnons de le faire souuenir quand ils le verroient près d'expirer de prononcer souuent les noms de Jesus et de marie s'il ne le faisoit pas de luy mesme. Ils n'y manquerent pas, et lors qu'ils le Crurent près de passer l'un d'eux Cria tout haut Jesvs Maria ce que le mourant repeta distinctement et plusieurs fois et coe si a Ces noms sacrés quelq⁹ Chose se fut presentée a luy, il leua tout d'un Coup les yeux au dessus de son Crucifix les tenant Collés sur cest objet qu'il sembloit regarder auec plaisir, et ainssi le visage riant et enflamé il expira sans aucune Conueulsion, et auec vne douceur qu'on peut apeller vn agreable sommeil.

ses deux pauures Compagnons apres auoir verssé bien des larmes sur son Corps, et apres l'auoir acomodé de la maniere qu'il leur auoit prescrite le porterent deuotement en terre sonnant la Clochete coe il leur auoit dit, et dresserent vne grande Croix proche de son tombeau po⁹ seruir de marque aux passants.

Quand il fut question de s'embarquer po⁹ partir

him to hold it before his eyes. Then, feeling that he had but a short time to live, he made a last effort, Clasped his hands, and, with a steady and fond look upon his Crucifix, he uttered aloud his profession of faith, and gave thanks to the divine majesty for the great favor which he had accorded him of dying in the Society, of dying in it as a missionary of Jesus Christ,—and, above all, of dying in it, as he had always prayed, in a Wretched cabin in the midst of the forests and bereft of all human succor.

After that, he was silent, communing within himself with God. Nevertheless, he let escape from time to time these words, *Sustinuit anima mea in verbo ejus;* or these, *Mater Dei, memento mei*— which were the last words that he uttered before entering his agony, which was, however, very mild and peaceful.

He had prayed his Companions to put him in mind, when they should see him about to expire, to repeat frequently the names of Jesus and mary, if he could not himself do so. They did as they were bidden; and, when they Believed him to be near his end, one of them Called aloud, "Jesus, Mary!" The dying man repeated the words distinctly, several times; and as if, at These sacred names, Something presented itself to him, he Suddenly raised his eyes above his Crucifix, holding them Riveted on that object, which he appeared to regard with pleasure. And so, with a countenance beaming and all aglow, he expired without any Struggle, and so gently that it might have been regarded as a pleasant sleep.

His two poor Companions, shedding many tears over him, composed his Body in the manner which he had prescribed to them. Then they carried him devoutly to burial, ringing the while the little Bell

l'un des deux qui depuis quelques Jours auoit le Cœur tellement saisi de tristesse et si fort acablé d'une douleur d'estomac qu'il ne pouuoit plus ny manger n'y respirer que bien dificilement s'aduisa pendant que l'autre preparoit toutes choses po[9] l'embarquement; *s'aduisa* d'aller sur le tombeau de son bon pere, po[9] le prier de l'ayder au pres de la glorieuse vierge coe il luy auoit promis ne doubtant point qu'il ne fut dans le Ciel, il se mit donc a genoux, faict vne Court priere et ayant pris auec respect de la terre du sepulchre, il l'a mit sur sa poitrine; et aussi tost son mal Cessa et sa tristesse fut changée en vne Joye qu'il a du depuis conseruée pendant son voyage.

SECTION 3[E] CE QUI S'EST PASSÉ AU TRANSPORT DES OSSAMENS DU FEU P. MARQUETTE QUI ONT ESTÉ RETIRÉS DU SEPULCHRE LE 19 DE MAY 1677, QUI EST LE MESME JOUR QU'IL MOURUT L'AN 1675. ABREGÉ DE SES VERTUS.

DIEU n'a pas voulu permettre qu'un depost si pretieux, demeurast au milieu des bois sans honneur et dans l'oubly. Les sauuages nommes Kiskakons qui font proffession publiq[9] du Christianisme depuis pres de dix ans, et qui ont esté instruit par le p. Marquette lors qu'il demeuroit a la pointe du s[t]. Esprit a l'extremité du lac sup[r]. ont faict leur chasse l'hyuer passé aux enuirons du lac des Ilinois et coe ils s'en retournoient au printemps ils furent bien aise de passer proche le tombeau de leur bon pere qu'ils aymoient tendrement et mesme Dieu leur donna la pensée d'enleuer ses ossamens p[o]. les transporter en

as he had bidden them; and planted a large Cross near to his grave, as a sign to passers-by.

When it became a question of embarking, to proceed on their journey, one of the two, who for some Days had been so Heartsick with sorrow, and so greatly prostrated with an internal malady, that he could no longer eat or breathe except with difficulty, bethought himself, while the other was making all preparations for embarking, to visit the grave of his good father, and ask his intercession with the glorious virgin, as he had promised, not doubting in the least that he was in Heaven. He fell, then, upon his knees, made a Short prayer, and having reverently taken some earth from the tomb, he pressed it to his breast. Immediately his sickness Abated, and his sorrow was changed into a Joy which did not forsake him during the remainder of his journey.

SECTION 3RD. WHAT OCCURRED AT THE REMOVAL OF THE BONES OF THE LATE FATHER MARQUETTE, WHICH WERE TAKEN FROM HIS GRAVE ON THE 19TH OF MAY, 1677, THE SAME DAY AS THAT ON WHICH HE DIED IN THE YEAR 1675.[46] A BRIEF SUMMARY OF HIS VIRTUES.

GOD did not permit that a deposit so precious should remain in the midst of the forest, unhonored and forgotten. The savages named Kiskakons, who have been making public profession of Christianity for nearly ten years, and who were instructed by father Marquette when he lived at the point of st. Esprit, at the extremity of lake superior, carried on their last winter's hunting in the vicinity of the lake of the Ilinois. As they were returning in the spring, they were greatly pleased to pass near

nostre Eglise de la mission de s^{t}. Ignace a missilimakinac ou ils font leur demeure.

Ils se rendirent donc sur le lieu, et deliberent ensemble d'agir a l'esgard du pere suiuant ce qu'ils ont Coustume de faire enuers Ceux po^{9} qui ils ont bien du respect; Ils ouurent donc la fosse ils deuelopent le Corps, et quoy q^{9} la Chair et les Intestins fusent tous Consumés ils le trouuent entier sans que la peau fut en aucune facon endomagée, ce qui n'empecha pas qu'ils n'en fissent la dissection a leur ordinaire ils lauerent les os et les exposerent au soleil po^{9} les seicher, apres quoy les ayant bien rangés dans vne quaisse d'escorce de bouleau, ils se mirent en chemin po^{9} no^{9} les aporter en nostre mission de s^{t}. Ignace.

Ils estoient pres de 30 Canots qui faisoient sa conuoy auec vn tres bel ordre, il s'y trouua mesme vn tres bon nombre d'jroquois qui s'estoient Joints a nos sauuages algonquins po^{9} faire plus d'honneur a cette ceremonie. quand ils aprocherent de nostre maison, le p nouuel qui y est sup^{r}. fut au deuant d'eux auec le p. piercon acompagné de ce qu'il y auoit de francois et de sauuages, et ayant faict arrester le Conuoy, il fit les interogations ordinaires po^{9} verifier que C'estoit veritablement le corps du p. qu'ils aportoient, et auant que de le descendre a terre on Entonna le de profundis a la veüe de ces 30 Canots qui estoient tousjours a l'eau, et de tout le peuple qui estoit a terre. apres cela on porta le Corps a l'eglise gardant tout ce que le rituel marque en semblables ceremonies, il demeura exposé tout ce Jour la sous la representation qui fut la 2de. feste de la pentecoste 8 de Juin et le l'endemain apres qu'on luy eut

the grave of their good father, whom they tenderly loved; and God also put it into their hearts to remove his bones and bring them to our Church at the mission of st. Ignace at missilimakinac, where those savages make their abode.

They repaired, then, to the spot, and resolved among themselves to act in regard to the father as they are Wont to do toward Those for whom they profess great respect. Accordingly, they opened the grave, and uncovered the Body; and, although the Flesh and Internal organs were all Dried up, they found it entire, so that not even the skin was in any way injured. This did not prevent them from proceeding to dissect it, as is their custom. They cleansed the bones and exposed them to the sun to dry; then, carefully laying them in a box of birch-bark, they set out to bring them to our mission of st. Ignace.

There were nearly 30 Canoes which formed, in excellent order, that funeral procession. There were also a goodly number of iroquois, who United with our algonquin savages to lend more honor to the ceremonial. When they drew near our house, father nouvel, who is its superior, with father piercon, went out to meet them, accompanied by the frenchmen and savages who were there; and having halted the Procession, he put the usual questions to them, to make sure that It was really the father's body which they were bringing. Before conveying it to land, they Intoned the *de profundis* in the presence of the 30 Canoes, which were still on the water, and of the people who were on the shore. After that, the Body was carried to the church, care being taken to observe all that the ritual appoints in such ceremonies. It remained exposed under the pall, all that

rendu tous les deuoirs funebres il fut mis dans vn petit Caueau au milieu de l'eglise, ou il repose coe l'ange tutelaire de nos missions des outaouas. Les sauuages viennent prier souuent sur son tombeau et po⁹ n'en pas dire d'auantage vne jeune fille agée de 19 a 20 ans que le feu p. auoit Instruite, et qui fut baptisée l'an passé estant tombée malade et s'estant adressée au p. nouuel po⁹ estre saignée, et prendre quelques remedes le p. luy ordonna po⁹ toute medecine de venir pendant 3 Jours dire vn pater et trois aues sur le tombeau du p. marquette, ce qu'elle fit et auant le 3ᵉ Jour elle fut guerie sans saignée, et sans aucuns autres remedes.

Le p. Jaques marquette de la proᶜᵉ. de champagne, est mort a l'age de 38 ans dont il en a passé 21 en la Compagnie, scauoir 12 en france et 9 en Canada. Il fut enuoyé dans les missions des algonquins superieurs qu'on nome outaouacs, et y a trauaillé auec vn Zel/e qu'on doit atendre d'un hoᵉ. qui s'est proposé sᵗ. f. xauier po⁹ le mode/le de sa vie et de sa mort. Il a imité ce grand S. non seulement par la diuercité des langues barbares qu'il a aprises mais aussi par l'estendue de son Zel/e qui luy a faict porter la foy Jusques a l'extremité de ce nouueau monde, et a pres de 800 lieües d'icy dans les forets ou jamais le nom de J. C. n'auoit esté anoncé.

Il a tousjours demandé a Dieu de finir sa vie dans ces laborieuses missions et de mourir au milieu des bois coe son cher sᵗ. xauier dans vn abandon gⁿᵃˡ de toutes choses. Il Interposoit tous les Jours po⁹ cela les merites de J. C. et l'interssession de la vierge Immaculée; po⁹ laquelle il auoit vne rare tendresse.

Day, which was whitsun-monday, the 8th of June; and on the morrow, after having rendered to it all the funeral rites, it was lowered into a small Vault in the middle of the church, where it rests as the guardian angel of our outaouas missions. The savages often come to pray over his tomb. Not to mention more than this instance, a young girl, aged 19 or 20 years, whom the late father had Instructed, and who had been baptized in the past year, fell sick, and applied to father nouvel to be bled and to take certain remedies. The father prescribed to her, as sole medicine, to come for 3 Days and say a *pater* and three *ave's* at the tomb of father marquette. She did so, and before the 3rd Day was cured, without bleeding or any other remedies.

Father Jaques marquette, of the province of champagne, died at the age of 38 years, of which 21 were passed in the Society — namely, 12 in france and 9 in Canada. He was sent to the missions of the upper algonquins, who are called outaouacs; and labored therein with the Zeal that might be expected from a man who had proposed to himself st. francis xavier as the model of his life and death. He resembled that great Saint, not only in the variety of barbarian languages which he mastered, but also by the range of his Zeal, which made him carry the faith To the ends of this new world, and nearly 800 leagues from here into the forests, where the name of Jesus Christ had never been proclaimed.

He always entreated God that he might end his life in these laborious missions, and that, like his dear st. xavier, he might die in the midst of the woods, bereft of everything. Every Day, he Interposed for that end both the merits of Jesus Christ

Aussi a t'il obtenu par de si puissant mediateurs ce qu'il a demandé auec tant d'instance puis qu'il a eu le bonheur de mourir coe l'apostre des Indes dans vne mechante cabane sur le riuage du lac Ilinois, abandonné de tout le monde.

Nous aurions bien de choses a dire des rares vertus de ce genereux missionnaire de son Zel/e qui luy a faict porter la foy si loing et anoncer l'euangille a tant de peuples qui nous estoient inconnus: de sa douceur qui le rendit aymable a tout le monde, et qui le faisoit tout a tous, francois auec les francois, huron auec les hurons algonquin auec les algonquins; de sa Candeur d'enfant po^{9} se descouurir a ses sup^{rs} et mesme a toute sorte de perssonnes auec vne jngenuité qui gagnoit tous les Cœurs; de sa Chasteté angelique; de son vnion auec Dieu continuelle.

Mais celle qui a Coe predominé, estoit vne deuotion tout a faict rare, et singuliere a la s^{te} vierge en particulierement enuers le mistere de son immaculée conception. Il y auoit plaisir de l'entendre parler ou prescher sur cette matiere toutes ses conuerssations et ses lettres auoient quelq^{9} chose de la s^{te}. vierge Immaculée, c'est ainssi qu'il la nommoit tousjours, Il a Jeuné depuis l'age de 9 ans tous les samedis, et des sa plus tendre Jeunesse, il a Commencée a dire le petit office de la Conception, Inspirant cette deuotion a tout le monde quelques mois auant sa mort il disoit tous les Jours auec ses deux ho^{es}. vne petite couronne de l'immaculée conception qu'il auoit inuentée de cette sorte; Apres le Credo on dit vne fois le pater et l'aué, et puis 4 fois ces parolles, aué filia dei patris aué mater filij dei, aué sponsa spiritus sancti aue templum totius trinitatis, per sanctam

and the intercession of the virgin Immaculate, for whom he entertained a singular tenderness.

Accordingly, he obtained through such powerful mediators that which he solicited with so much earnestness; since he had, like the apostle of the Indies, the happiness to die in a wretched cabin on the shore of lake Ilinois, forsaken by all the world.

We might say much of the rare virtues of this noble missionary: of his Zeal, which prompted him to carry the faith so far, and proclaim the gospel to so many peoples who were unknown to us; of his gentleness, which rendered him beloved by all, and made him all things to all men — a frenchman with the french, a huron with the hurons, an algonquin with the algonquins; of the childlike Candor with which he disclosed his heart to his superiors, and even to all kinds of persons, with an ingenuousness which won all Hearts; of his angelic Chastity; and of his uninterrupted union with God.

But that which Apparently predominated was a devotion, altogether rare and singular, to the blessed virgin, and particularly toward the mystery of her immaculate conception. It was a pleasure to hear him speak or preach on that subject. All his conversations and letters contained something about the blessed virgin Immaculate — for so he always called her. From the age of 9 years, he Fasted every saturday; and from his tenderest Youth Began to say the little office of the Conception, Inspiring every one with the same devotion. Some months before his death, he said every Day with his two men a little corona of the immaculate conception which he had devised as follows: After the Credo, there is said once the *pater* and *ave*, and then 4 times

virginitatem et immaculatam conceptionem tuam purissima virgo emunda Cor et Carnem meam, in nominé patris; et filij [et] spiritus sancti; et enfin le gloria patry et le tout se repetoit trois fois.

Il n'a Jamais manqué de Dire la messe de la Conception ou du moins, l'oraison quand il l'a pû, il ne pensoit presque a autre chose Jour et nuit, et po^{9} nous laisser vne marque eternelle de ses sentiments il a vouleu donner le nom de la Conception a la mission des Ilinois.

Vne si tendre deuotion enuers la mere de Dieu meritoit quelq^{9} grace singuliere aussi luy a t'elle acordé la faueur qu'il luy auoit tousjours demandée de mourir vn samedy; et ses compagnons ne doubtent point qu'elle ne se soit faite voir a luy a l'heure de sa mort, lors qu'apres auoir prononcé les noms de Jesus et marie il haussa tout d'un Coup les yeux au dessus de son Crucifix les tenant attachés sur vn objet qu'il regardoit auec tant de plaisir, et auec vne Joye qui paroissoit sur son visage et ils eurent alors cette impression qu'il auoit rendu son ame entre les mains de sa bonne mere.

Vne des dernieres lettres qu'il a escrites au p. sup^{r}. des missions auant son grand voyage montre assés qu'ils estoient ses sentiments voicy coe il la Commence. La S^{te}. vierge immaculée m'a obtenu la grace d'arriuer icy en bonne santé, et dans la resolution de corespondre aux desseins que Dieu a sur moy m'ayant destiné po^{9} le voyage du sud. Je n'ay point d'autre pensée sinon de faire ce que Dieu veut. ie n'aprehende rien ny les nadoissis, ny l'abord des nations ne m'estonne pas; de deux Choses l'une ou Dieu me punira de mes crimes et de mes lachetes,

these words: ***Ave filia Dei patris, ave mater filii Dei, ave sponsa spiritus sancti, ave templum totius trinitatis: per sanctam virginitatem et immaculatam conceptionem tuam, purissima virgo, emunda Cor et Carnem meam: in nomine patris, et filii, et spiritus sancti,***—concluding with the *gloria patri*, the whole repeated three times.

He Never failed to Say the mass of the Conception,—or, at least, when he could do so, the prayer of the Conception. He hardly meditated upon anything else Day and night. That he might leave us an ever-enduring testimony of his sentiments, it was his desire to bestow on the mission of the Ilinois the name of la Conception.

So tender a devotion toward the mother of God merited some singular grace; and she accorded him the favor that he had always requested—to die on a saturday. His compa: ions never doubted that she appeared to him at the hour of his death, when, after pronouncing the names of Jesus and mary, he Suddenly raised his eyes above his Crucifix, holding them fixed on an object which he regarded with extreme pleasure, and a Joy that showed itself upon his features; and they had, at that time, the impression that he had rendered up his soul into the hands of his good mother.

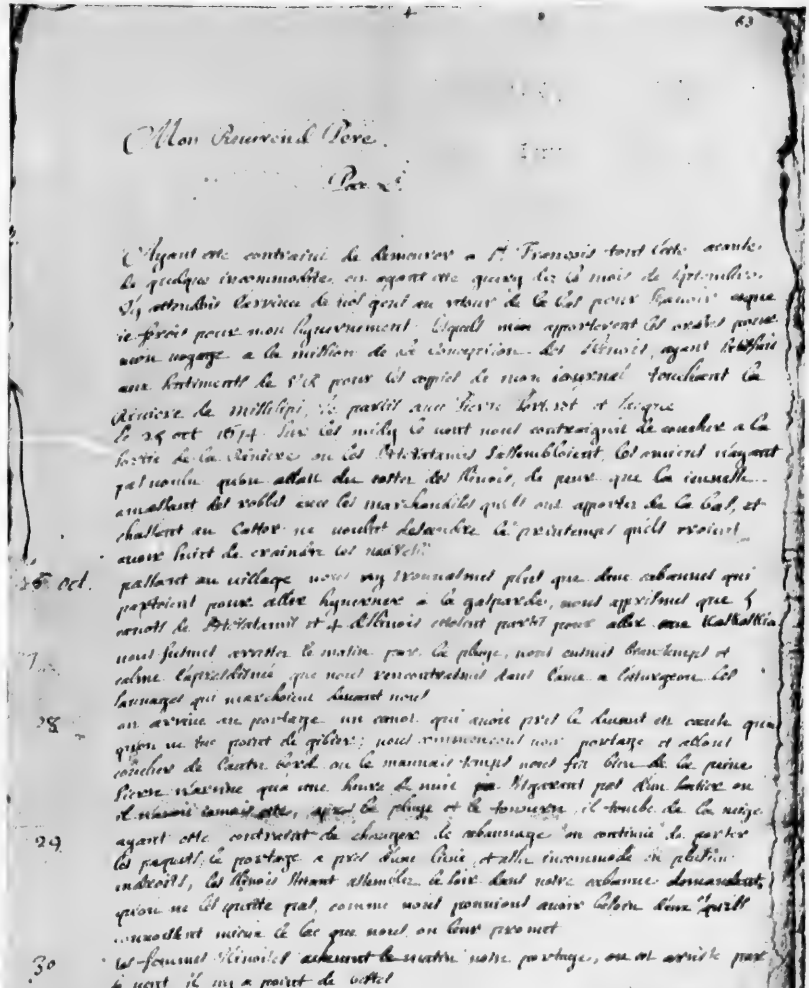
One of the last letters that he wrote to the father superior of the missions before his great voyage, is sufficient evidence that such were his sentiments. He Begins it thus: "The Blessed virgin immaculate has obtained for me the favor of reaching this place in good health, and with the resolve to correspond to the intentions which God has respecting me, sinc[illegible] he has assigned me to the voyage toward the sou[illegible]. I have no other thought than that of doing what God

ou bien il me faira part de sa Croix que ie n'ay point encore portée depuis que ie suis en ce pays icy Mais putestre qu'elle m'est obtenue par la s^te^. vierge immaculée ou peut estre vne mort po^9^ cesser d'offencer Dieu, cest a quoy ie tache de me tenir prest m'abandonnant tout a faict entre ses mains. Je prie V. R. de ne me point oublier et de m'obtenir de Dieu que ie ne demeure point ingrat des graces dont il m'acable.

on a trouué parmy les papiers vn Cahier intitulé la Conduite de Dieu sur vn missionnaire ou il faict voir l'excelence de cette vocation, les aduantages qu'on y trouue po^9^ s'y sanctifier et le soin que Dieu prend des ouuriers Euangeliques, on voit dans ce petite abregé l'esprit de Dieu dont il estoit possedé

wills. I dread nothing — neither the nadoissis, nor the reception awaiting me among the nations, dismay me. One of two Things will happen: either God will punish me for my crimes and cowardice, or else he will give me a share in his Cross, which I have not yet carried since my arrival in this country. But this Cross has been perhaps obtained for me by the blessed virgin immaculate, or it may be death itself, that I may cease to offend God. It is that for which I try to hold myself in readiness, surrendering myself altogether into his hands. I entreat Your Reverence not to forget me, and to obtain for me of God that I may not remain ungrateful for the favors which he heaps upon me."

There was found among his papers a Manuscript entitled "The Directing care of God over a missionary," in which he shows the excellence of that vocation, the advantages which it affords for self-sanctification, and the care that God takes of Gospel laborers. One sees in this little abstract the spirit of God which possessed him.



MARQUETTE'S JOURNAL, 1674–75

[Photographic facsimile reduced from the original MS. (seven pages) in the archives of St. Mary's College, Montreal.]

Nou.

1 Ayant dit Ce 1er messe on mirent voiles dans une riviere, dans Con un
aus Potatamis pres un Beau chemin; chez Kaskaskias Illinois fort considerez
parmy la nation, y arriba en partie pres le midy des affaires de La societe
arrivez La nuit sans un chanvrons sur bon bas, dont il nous fait part.

2 Le 1er matin dit, nous marchasmes toute L'journee pour un fort beau temps,
on fit beau chaud qui n'avait quasi que du Ca qu'elle

3 comme l'esté pas trop marchant sur de beau sable tout le Coté de Cou
chois d'herbes semblables a celles qu'on pesche aux env. a St Ignace, mais
ne pouvant passer une riviere, nol quel y entrent pour s'embarquer mais
on n'en peut sortir acauk de La Canne, tous Ces autres canots passant a La
faveur d'un hul qui avait aussi nous

4 on en arrette Il y a apparence qu'il y a quelque Ille au Cariye
& gioient y passant La Loire.

5 nous entrons alle de peine de Sortir de La Riviere sur Ce midy, on
trouva Ces sauvages dans une riviere, ou il y fait occasion d'un heure Ces
Illinois a raison d'une petite qui n'availlinge unis de faire a une grande
de Cinq Corps

6 ou fit une Belle journee, Ces sauvages estant a La Salle Ces nouvelles
quelques petits d'hommes aqui obligé d'arrester Le Lendemain

9 on mit a terre sur Ce 2 heures acauk d'un beau rabaumage, on Con
fut arrette 5 jours, acauk de La grande agitation du Lac sans aucun mort
arbatte pres La neige qui fut Le Lendemain fondu pres le Soleil et un
vent du Large.

15 après avoir fait asez de chemin on rabaume dans aquoi un bel endroit
on Ces arrette 3 jours pour raccommoder L fusil d'un sauvage, nous y
trouve La nuit et fond Le Corps

20 on couche aux aquois asez mal rabaumer Ces sauvages demeurent derriere
durant quoi on arrette dans un 2 jours et demy Pierre allant dans La
bois trouve La prairie a 20 lieues du portage, il parle aussi pres un
beau canal comme en monte haut de La hauteur d'un homme on la
y avoit un pied d'eau

25 estant embarque sur La midy nous entrons alle de peine de gagner une
riviere, La froid commença pour Cor, et plus d'un pied de neige couvrit
La terre qui en toutjours depuis davantage, on fut arrette 2 jours durant
lesquels Pierre tua un chevreuil 3 ostardes et 3 coqui d'Inde qui estoient fort
bons, Ces autres passerent jusques aux prairies, un sauvage ayant des canots
quelques rabaumes nous vint reconnoitre, Jacques y alla Le Lendemain avec les
2 chasseurs nous trouverent aussi avec, estoient des matchitons au nombre de 8
ou 9 rabaumes, lesquelles portoient Iroquois Ces uns des autres pour gouverner
riviere; avec des fatigues presque incroyables a des françois il marchoient
fort Chiquet, dans des chemins tres difficiles, Ces terres estant plaines de vieilles
de petits Lacs et de marests, il font aussi mal rabaumer, et nous y ont aussi
souvent Ces Lieux ou il La rencontrerent; estant arrette par Le vent nous
remarquasmes qu'il y avoit de grandes Costures au large ou La Canne Briloit
continuellement; a fuir Le que nous ne Sondi quelque entrée d'un fleuve
ou autre.

27 nous eutmes allé de petites lieuës de la riviere, et ayant fait connoissance avec nous trouvames les habitans qui eurent tous des bœufs, et 3 chevaux qui attelloient aussi des voitures, nous fumes accueillis de tout le monde et par des Canots par dessus la riviere qui separoit les Loges, et la foret,

Decembre 1. on donna aux hommes des boissons pour pouvoir dire de l'eau mielle,

2 ayant dit de l'eau mielle etant enchantés nous fumes contraints de gagner une

3 forêt pour pouvoir mettre a terre avec les bourguignons

4 nous partimes heureusement pour venir a la riviere du portage qui etoit gelée d'un demy pied, on n'y avoit plus de neige que par tout ailleurs, comme aussi plus de feste de boetes et de coups d'huile.

La navigation du lac en allant a l'autre portage a l'autre, n'y ayant aucune traverse a faire, et pouvant mettre a terre par tout, nous en fumes bien peu obligés a nous mettre aux bords des Canots et de grand matin, les vents qui les font enfler ne valent rien, excepté quand on est aux prairies, ou trouve 8 ou 10 rivieres et des Isles, la chasse du chevreuil est belle a mesure qu'on s'éloigne des Habitations,

12, comme on commençoit bien a travailler pour approcher du portage les Hurons ayant quitté les Petuntamis arriverent avec bien de la peine nous ne pumes dire de l'eau mielle le jour de la Conception acause des mauvais temps et du froid durant notre séjour a l'autre de la riviere Seche et lorsque nous eumes 3 bœufs a 4 chevreux dont l'un couvert alla chez ayant le chef coupé en 2.es on le contenta de tuer 3 ou 4 coups d'huile de plusieurs qui venoient autour de notre cabanne, parcequ'ils mouroient quasi de faim; Jacques apporta une perdrix qu'il avoit tuée d'un club en tout a celle de France, excepté qu'elle avoit comme deux oreillons de 3 ou 4 lignes chacun d'un doigt proche de la teste, dont elle couvroit les 2 coten du col ou il n'y a point de plumes

14. etant cabannez proche le portage a 2 lieues dans la riviere nous rafraîchimes d'heureuse. Et etant dans l'impossibilité de parler entre eux tant nous fumes accablés, et mon incommodité ne me permettant pas de beaucoup fatiguer plusieurs Hurons pretendent bien pour aller porter leurs pelleteries a Matchedash auquel on donna un bœuf et un chevreau que Jacques avoit tué le tout d'un commun accord, ie ne peus pas avoir un de sauvages pour effermé de peur Français qu'eux, il vinrent icelui a nos prieres des castors pour en avoir quelque bout, mais nous leur vendimes en leur donnant quelque pipe parcequ'ils nous n'avions pas encore conclu si nous passerions outre,

15 Charlanguelliy et les autres Hurons nous quittèrent pour aller demander leurs gens, et leurs femmes. Et marchandises qu'ils avoient apportés comme aussi leurs robbes en quoy ils se gouvernent comme les sauvages, et ne diffèrent guere de ceux Français; ie fit tout mettre avant leur départ, remettant au printemps

de tenir conseil quand il devoit un mariage, il nous traitterent
a Chetil escellé de Beuf pour une couche de poisson. Et quelle nous est
avantage lesdits ces Rivieres, attendu ainsi de Boucaille, nous Estions la malle
de la Conjoncture; depuis lors nous incommodoit le tonnerre ou flux de
Sang.

30 Jacque arrivea du village des Hurons qui n'estoit que 8 Lieues d'icy ou
il mouroient faim. le froid et la neige Et empeschoient de chasser, quelques
uns n'ayant abouti la Tourpine et la chirurgien que nous attions icy, et ne
pouvant quitter leurs cabanes avoient tellement donne la guere aux
Sauvages qu'ayant que nous auriont faim demeurait icy que Jacque eust
bien de la peine d'empescher ils tuerent gens de mettre pour emporter
toute notre affaire.

Janvier 1675 16. Estellion que Et 2 françois vinrent pour estre de nos Ce
chirurgien vint icy avec un Sauvage pour nous apporter des Bleds
et des Pois. Il ne loisit que 18 Lieues d'icy dont un Bon Coup de chasse
pour Et Bled et Et demeure et Et coup d'Eau qu'il fort excellent, il
auroient aussi amaller des vivres en nous attendant; et auroient fait entendre
aux Sauvages que Leurs cabanne estoit a la veille noire, et on peut dire
qu'il ont fait et dit tout ce qu'on pouvoit attendre d'eux; le chirurgien
ayant icy Semence pour faire Et Jardinage; Sauvage avec luy
pour dire aux Hurons qui estoient proche de Ce, que mon incommodite
m'empeschoit de les aller voir et que j'irois moi me de la peine d'y aller
la prochaine fois. elle ordinaire

24 Jacque retourna, avec un sac de Bled et d'autres rafraichissement que Et
Francois Luy avoient donnez pour moy; il apporta aussi Et Canquet
et de la viande de Boeuf qu'on Sauvage et Luy avoient tue. Boeuf
d'icy; mais tantot Et Castor le tuoient des mauvais temps.

26 Les Hurons nous apportoient de la part des anciens 2 sac de Bled
de Ce mien de Roche. des Citrouilles et 12 Castors, 1° pour me faire
une visite, 2° pour me demander de la poudre, 3 pour que nous
n'allions pas faim, 4 pour avoir quelque peu de marchandise; ie
leur respondis 1° que j'estois venu pour Et instruire, et leur parlant de
la priere &c. 2° que je ne leur donnerois point de poudre, puisqu'ils
nous taschoient de rester pere tout la guere, et que je ne voulois qu'ils
commencent la guere avec Et Montagnais. 3° que nous n'apprehendions
point la faim, 4° que j'encouragerois Et françois a leur apporter des
marchandise, et qu'il fallois qu'ils fait fillent ceux qui estoient chez eux
pour Et traitte qu'on leur avois promis, lorsque Et chirurgien fut par
pour venir icy, comme il estoient venus de sa Cabin, pour les prier de
leur peine et de ce qu'ils n'avoient apporte ie leur donnay une hache
2 couteaux, 3 chemises, 10 Brasses de taffetas et 2 mirroirs de table.

et Anne Delaert que la tribulation doit durer au village seulement pendant quelques jours et non immanquable continuoit, ils me donnoit de prendre courage de demeurer et de mourir dans leur pays et qu'en leur avoit dit que ily retourneroit pour longtemps

Janvier 9. Depuis que nous nous sommes addressés a la S.te Vierge Immaculée qui nous avoit commencé une manifeste par une nuée a l'aiguille Verte et laquelle qui font tout aujourd'hui pensent pour une bruloge est commencée pour demander a Dieu la sainte, mon fils de sang n'a quitté, il ne me nitte qu'un foiblette d'estomac, je commence a me porter beaucoup mieux et a reprendre mes forces; Mre Adrien Mollet d'Annecy qui l'hiver dernier passé un mois une partie sur report le chemin des Pres, et quelques mulets sont encore au bord du Lac ou il attendent que la navigation soit libre ils emportent des Cotrets pour nos Ld de l'Evangile

20 nous avons eu le temps de remarquer des marrons qui viennent des Lac Colgnet Rambert et Carthet plusieurs fois par jour et quoyqu'il ny

Mars parroisse aucune libre dans le Lac, on a veu les glaces aller contre le vent, ces marrons nous rendoient bien bonne ou mauvaise parreque celle qui vient d'un haute coulle des pouvoirs et de petits ruisseaux, ces Chevrons qui sont en quantité sur le Coté du Lac sont si maigres qu'on a este contraint d'en Cuillir quelques uns de ceux qu'on avoit tuez

Mars 29. Parroisse on tue plusieurs perdrix dont il n'y a que ces mallz qui aglent des ailerons au col, les femelles n'en agent point ces perdrix sont assez bonnes mais non pas comme celles de France.

30. Le vent de nord agant empeché le degel iusques au 25 de Mars il commença par un vent de Sud, sur le Lendemain le glasson commença de parroitre en nue 30 toises que il trouva; meilleur que celles de Ce Coté mais plus petites, tant ces vieilles que ces jeunes; a ces ces glaces le remplirent et Varristerent au Bords de nous, le 29 ces mme s'ecrierent il sont que nous n'eussions que le temps de decharger nos plettes, mettre nos affaires sur des arbres, et tacher de chercher a couchez sur quelques Rest Cause nous gagnant puisque toute la nuit, nous agent un peu gelé, et estant diminuez comme nous estions empeché de nos paquetz, le degel venant de li remporta, et ces glaces a Vecouler, et parceque ces eaux remontoient dessus nous allions nous embarquer pour continuer notre route

La S.te Vierge Immaculée a prest un tel soin de nous durant notre hyvernement que rien ne nous a manqué pour ces viures, agent encore un grand bac de Rad de noix de la viande et de la graisse; nous avons aussi neiges fort doucement, mon mal ne m'agent point empeché de dire la S.te Messe tous les jours; nous n'avions point pu garder des Caresme que les Dimanches et samedys.

31 ottawa River pendy nous passons 3 Rivieres dont la riviere au renard sans rencontrer aucun portage, on traverse quelques endroits ou il y a des rochers, entre cette dernière Rivière on a une autre pareille ou dont debarque de meme, il n'y a que des troncs d'arbres qui ne soient pourris, mais on nous trouve a une place de 12 pieds de fond dans laquelle nous rencontrons plusieurs rapides, il y a 19 milles; ces endroits et ces rapides passent contrairement au lac contenant 7, ces glaces qui descendent encore nous font voir beaucoup de trouble sans pouvoir savoir au Cheval de la Rivière

Avril 1. Comme il ne soit point encore Pâques nous commençons à voir des sauvages au village aux noms d'un fils de notre, nous Cailloux ici avec pauvre dieu ce dont nous pouvons nous passer et leur tout un peu de Cheval tandis qu'un grand vent du Sud nous arrête, nous offrons aller demain on tout ces Français d'Abord de 15 Lieues d'ici

6. ces grands vents et le froid nous empêchent de marcher, ce de a fait passer on nous avons passé pour plusieurs dangereux dans de rapides de grands et d'autres gibiers que nous ne connaissons point, ces rapides sont assez longs en quelques endroits, nous avons de rencontre à chaque pied avec un sauvage qui montrait avec une canotte de petite grandeur, mais le froid pas trop grand pour des personnes qui sont obligés de traverser ces rapides dans l'eau, il vient d'entre couché de son castor et retourne demain au village avec nous, ici ces Français ont des cabanes de ces pays ci, il ne ces dérobbent pas, tous ces pêcheurs sont grandes gueux ces ici ici.

ARCHIVES COLL. S. MAR.
SER Portf___; No pg___

Le Rév. Père Lacombe - p. Lacombe.

Cette Lettre est Journal du feu P. Marquette

A Mon Reverend Pere
Le P. Claude Dablon
Superieur des Missions
de la Compagnie de Jesus
en la nouvelle france

à Quebec

CXXXIX

ÉTAT PRÉSENT DES MISSIONS EN LA NOUVELLE-FRANCE, 1675

SOURCE: In publishing this document, we follow mainly the text given in Douniol's *Relations inédites*, t. ii., pp. 17–95. We omit therefrom pp. 21–33, as being a duplication of our Doc. CXXXVIII.; and substitute for it an extract from Dablon's MS. *Relation* of 1673–79 (see Bibliographical Data of present volume), which covers Allouez's work in the missions of St. Mark and St. Jacques in 1674–75. We also substitute, for most of pp. 59–64 of Douniol, another extract from the Dablon MS., as being a fuller description of Laval's visit to La Prairie.

We print the Douniol text in roman type, and matter substituted therefor in italic. In the MS. of 1673–79 a few minor corrections were made by Dablon; the words deleted by him are here printed in brackets.

ÉTAT PRÉSENT
DES
MISSIONS
DES
PÈRES DE LA COMPAGNIE DE JÉSUS
EN LA
NOUVELLE-FRANCE,
Pendant l'année 1675.

PRESENT CONDITION
OF THE
MISSIONS
OF THE
FATHERS OF THE SOCIETY OF JESUS
IN
NEW FRANCE,
During the year 1675.

Missions des Outaouais.

NOUS avons dans le pays des Outaouais plus de douze Missions particulières, entre lesquelles il y en a trois principales, qui ont chacune une grande chapelle très-bien décorée.

La première de ces trois Missions est Sainte-Marie du Sault, à l'extrémité orientale du lac supérieur. Elle est gouvernée par le P. Nouvel, qui, avec les Pères Dreuillettes et Bailloquet, travaillent tantôt conjointement et tantôt séparément, car ils doivent donner leurs soins non-seulement aux Algonquins du Sault, mais aussi à ceux d'Ekaentouton, de Nipissing et de Mississagué; ce sont trois nations considérables, chez lesquelles les Pères vont hiverner, les unes après les autres.

Ils ont baptisé, depuis un an, plus de 120 personnes, nonobstant toutes les oppositions que le démon apporte à l'Évangile par diverses superstitions, auxquelles ces peuples sont si attachés, qu'ils ont bien osé lever la hache par plusieurs fois sur la tête des missionnaires qui s'opposent à ces coutumes diaboliques.

La seconde mission est celle de Saint-Ignace, à Michillimakinac; c'est un lieu très-avantageux pour la pêche, qui se trouve précisément situé entre le lac des Hurons et celui des Illinois.

C'est là où se sont ramassés, depuis assez peu de temps, les Hurons d'Etionnontaté, et quelques nations

Missions to the Outaouais.

IN the country of the Outaouais we have over twelve special Missions, among them being three chief ones, each of which has a large and handsomely decorated chapel.

The first of these three Missions is Sainte Marie du Sault, at the eastern end of lake superior; it is under the charge of Father Nouvel. He and Fathers Dreuillettes and Bailloquet work therein, sometimes together and sometimes separately; for they have to devote their attention not only to the Algonquins of the Sault, but also to those of Ekaentouton, of Nipissing, and of Mississagué. These are three populous nations, with whom the Fathers go to spend the winter, one after another.

Within a year, they have baptized over 120 persons, notwithstanding all the opposition that the devil raises up against the Gospel by various superstitions — to which these peoples are so attached that they have even dared, on several occasions, to lift their hatchets over the heads of the missionaries who opposed those diabolical practices.

The second mission is that of Saint Ignace, at Michillimakinac. This is an excellent fishing station situated exactly between the lake of the Hurons and that of the Illinois.

At this point, the Hurons of Etionnontaté and some Algonquin tribes have gathered together within a short time. A considerable number from both

algonquines. Un assez bon nombre des uns et des autres font profession publique de la Foi, et y vivent fort chrétiennement; les premiers sous la conduite du P. Pierson, qui emploie beaucoup de zèle et d'industrie pour les instruire; les seconds ont eu le P. Nouvel et le P. Marquette pour pasteurs.

La belle chapelle, qui fut achevée il n'y a qu'un an, ne fut pas plutôt ouverte, qu'elle fut comme consacrée par soixante-six baptêmes. On y comptait quarante adultes Hurons avec treize enfants, et quinze adultes Algonquins avec trente-quatre enfants de la même nation. Le vendredi-saint, on y prêcha la Passion en trois langues différentes. L'adoration de la Croix s'y fit avec grande piété par cinq ou six diverses nations de Sauvages; et le jour de Pâques, seize, tant Hurons que Huronnes, y firent leur première communion.

Les cérémonies qui ont eu lieu à Noël, et par lesquelles ces bons Sauvages ont honoré l'Enfant Jésus dans la crèche, sont surprenantes; on ne peut en être témoin sans être touché de dévotion, de voir Notre-Seigneur faire triompher son enfance au milieu de l'infidélité.

La troisième Mission est celle de Saint-François-Xavier, un peu au delà de la baie des Puants. Elle est comme le centre de grand nombre de nations différentes qui sont aux environs.

Le P. André cultive celles qui sont dans la baie des Puants; par sa fermeté, il a su dompter ces esprits, qui étaient les plus féroces et les plus superstitieux, en les assujettissant peu à peu et avec une constance inébranlable, au joug de la Foi. Aussi peut-on dire qu'il a une église toute formée; elle est composée de

nations publicly profess the Faith, and live in a very Christian manner: the former are under the direction of Father Pierson, who displays much zeal and skill in instructing them; the latter have Father Nouvel and Father Marquette for pastors.

No sooner was the fine chapel that was finished a year ago opened than it was consecrated, as it were, by sixty-six baptisms. There were fourteen adult Hurons, with thirteen children; and fifteen adult Algonquins, with thirty-four children of the same nation. On Good Friday, the Passion was preached in three different languages. The adoration of the Cross was performed with much piety by five or six different Savage nations; and on Easter Sunday sixteen Hurons, both men and women, made their first communion.

The ceremonies that took place at Christmas, by which these good Savages honored the Infant Jesus in the cradle, are astonishing; it is impossible to witness them without being touched with devotion at seeing Our Lord cause his infancy to triumph in the midst of infidelity.

The third Mission is that of Saint François Xavier, a short distance beyond the bay des Puants. It is a sort of center for a great many nations dwelling in its vicinity.

Father André ministers to those who live on the bay des Puants; by his firmness he has succeeded in subduing their minds, which were most ferocious and superstitious, by gradually, and with unswerving constancy, subjecting them to the yoke of the Faith. Thus it may be said that he has a church fully formed; it consists of four or five hundred Christians.

quatre à cinq cents chrétiens; le Père en a baptisé jusqu'à cent quarante la dernière année.

Le P. Allouez a soin des Outagamis et des Mascoutins, dont il a admis au baptême, depuis un an, plus de cent soixante. La croix que ce missionnaire a plantée au milieu de ces bourgades, y est en vénération, et le nom de Jésus-Christ est adoré avec grand respect, dans ces terres sauvages et infidèles. . . . La chapelle d'écorce, que le Père a dressée dans le bourg des Mascoutins, se remplit tous les jours, à diverses reprises. Trente-sept adultes et soixante-quinze enfants y ont été baptisés, et on y compte jusqu'à douze nations, qui sont de trois langues différentes, et qui ne font pas moins de vingt mille âmes ramassées en ce seul bourg. Le P. Silvy est allé pour aider le P. Allouez dans ses travaux auxquels il ne pouvait plus suffire.

DES MISSIONS DE S^T^. JAQUES AUX MASKOUTINS, ET DE S^T^. MARC AUX OUTAGAMI.

Le P. Claude Allouez raconte ainsi ce qui s'est fait dans ces Missions.

[*1674.*]

La Mission de S. Jacques du MachKoutench, KiKabouas, Miamis, &c. est bien moins auancée que l'autre. Je n'ai pu y vaquer que par ces visites courtes par ce que Je n'auois pas de monde pour m'y mener au temps qu'il falloit. Depuis l'année passée j'y ai baptisé 28 personnes dont 3 sont adultes.

Il y a de grandes dispositions à la foi dans le cœur de ces peuples. Les MachKoutens conservent toujours un grand respect pour la croix qui est plantée chez eux. Le bras de cette croix ayant eté rompu et jeté à terre par un

The Father baptized as many as a hundred and forty last year.

Father Allouez has charge of the Outagamis and Mascoutins, one hundred and sixty of whom he has admitted to baptism within a year. The cross that this missionary planted amid these villages is venerated there, and the name of Jesus Christ is adored with great respect in all these wild and pagan lands. . . . The bark chapel which the Father has erected in the village of the Mascoutins is filled several times every day. Thirty-seven adults and seventy-five children have been baptized in it; there are as many as twelve tribes, speaking three different languages, and comprising no less than twenty thousand souls, gathered in this village alone. Father Silvy went there to help Father Allouez in his labors, to which he was no longer equal.[47]

OF THE MISSION OF ST. JAQUES TO THE MASKOUTINS, AND OF ST. MARC TO THE OUTAGAMI.

FATHER Claude Allouez thus relates what has been accomplished in these Missions:

[*1674.*]

"*The Mission of St. Jacques to the Machkoutench, Kikabouas, Miamis, and other tribes, is far less advanced than the other. I have only been able to attend to it by these short visits, as I had no one to take me thither at the proper time. Since last year I have baptized there 28 persons, of whom 3 are adults.*

"*There are strong inclinations to the faith in the hearts of these peoples. The Machkoutens always cherish a great respect for the cross which is planted among them. The arm of this cross having been broken and thrown down in a heavy gale of wind, they removed it, and housed it very*

vent impétueux, ils l'ont retiré et serré bien proprement pour me le rendre. Les Miamis n'ont pas moins de respect pour celle qui est chez eux. Vn jeune françois qui négocioit parmi eux se mettant en colère, tira son épée pour se venger d'un larcin qui lui auoit été fait. Le Capitaine Miami pour l'appaiser, lui montra la croix qui est plantée au bout de sa cabane et lui dit: voila le bois de la Robe noire; il nous apprend a prier Dieu et à ne nous pas mettre en colère. Ce même capitaine deuant que de mourir au mois d'avril dernier apres auoir demandé la Robe noire et ne l'ayant pu voir par ce qu'il est mort a plus de 30 lieues du lieu où j'étois, il voulut qu'on portat ses os pour être enterrés près de la croix, au lieu où la Robe noire auoit sa chapelle, ce qui a été fait.

Il y a en ce pays quelqu'espèce d'idolatrie, car outre la tête du bœuf sauvage avec ses cornes qu'ils tiennent dans leurs cabanes pour l'invoquer, ils ont les peaux d'ours ecorchés par la tête qui ne sont point fendues par le milieu. Ils y laissent la tête, les yeux, le museau qu'ils peignent ordinairement de verd. Ils élèvent la tête sur un poteau au milieu de leur cabane. Le reste de la peau pend le long du poteau jusqu'à terre. Ils l'invoquent dans leurs maladies, guerres et autres nécessités. Il plut à Dieu de me conduire ce printemps dans la cabane d'un capitaine KiKaboua où ayant aperçu une de ces idoles, Je le désabusai tellement qu'il me promit de faire dès que son fils seroit venu, de cette peau d'ours une robe pour ses enfants. Vne femme des MachKoutens qui n'étoit encore que catéchumène après auoir dit souvent à son mari d'ôter de deuant ses yeux une semblable statue, et ne pouvant l'obtenir, un Jour qu'il l'invoquoit en un festin solemnel pour la guérison de cette femme fort malade, elle sortit de la cabane au commencement de l'invocation, et comme elle ne pouvoit

carefully, to return it to me. The Miamis hold their cross in no less respect. A young frenchman who was trading with them, getting into a passion, drew his sword to avenge himself for a theft committed upon his goods. The Miami Captain, to appease him, showed him the cross, which is planted at the end of his cabin, and said to him: 'Behold the tree of the black Gown! He teaches us to pray and not to lose our temper.' The same captain, before he died, in the month of april last,—after inquiring for the black Gown and being unable to see him, inasmuch as he was dying more than 30 leagues from the place where I was,—requested that his bones might be brought to be buried near the cross on the spot where the black Gown had his chapel,—which was carried out.

"There exists in this country a species of idolatry; for, besides the head of the wild ox, with its horns, which they keep in their cabins to invoke, they possess bearskins, stripped from the head and not cut open in the middle. They leave on them the head, the eyes, and the snout, which they usually paint green. The head is raised on a pole in the middle of their cabin, the remainder of the skin hanging along the pole to the ground. They invoke it in their sicknesses, wars, and other necessities. This spring, it pleased God to direct me to the cabin of a Kikaboua captain,—where, having noticed one of these idols, I undeceived him so thoroughly that he promised me, as soon as his son should come, to make of this bearskin a dress for his children. A woman of the Machkoutens, as yet only a catechumen, had often requested her husband, but without avail, to remove from her sight a similar effigy. One Day, when he was invoking it at a solemn feast for the recovery of this woman, who was very ill, she withdrew from the cabin at the beginning of the invocation; and as she could scarcely move, she dragged herself along as well

quasi se remuer, elle se traina le mieux qu'elle put dehors disant: cette idole me tue.

Cette mission auroit besoin de 2 missionnaires à cause des 2 nations qui y sont et qui ont 2 langues différentes, et de la multitude du monde qu'il y a et qui vient tous les jours y demeurer en très-grand nombre.

Voicy ce q⁹ le ꝑ. aloüés dit de quelques mois qu'il a passé auec les outagamis en l'année 1675.

Depuis mes derniers memoires de l'année passée J'ay baptisé a s^t. marc 52 per[s]sonnes entre lesquelles 12 sont adultes.

Je ne pus aller en cette mission plustost que l'aut[h]ome, apres que les sauuages eurent quité leur village po⁹ aller a la Chasse. Je les allay chercher dans les bois le long des riuieres et des estangs ou ils estoient a la Chasse du Castor et du Cerf. Je receus beaucoup de satisfaction de toutes les Cabannes que ie rencontray l'espace de 40 lieües. Leurs esprits estoient tous disposés a receuoir mes Instructions, a prier Dieu en quelq⁹ temps et a quelque heure que ce fut, et a se mettre a genoux sur la nege. lors que ie les rencontrois hors de leurs Cabanes. Ils me remercioient par tout de ce que j'estois allé les voir pour les instruire.

La prouidence de Dieu se seruit de deux Chasseurs po⁹ procurer le baptesme a vn pauure vieillard aueugle et extremement malade Car aussi tost qu'ils m'eurent rencontré et que ie leur eus apris que ie cherchois ce vieillard, ils quiterent leur Chasse, et me menerent chés luy. Je l'auois autrefois Instruit. J'admiray en luy les operations de la grace, et ie fus surpris de voir de quelle maniere le s^t. esprit l'auoit disposé au baptesme. Il fit d'abort le signe de la Croix, il conceuoit nos misteres, et il les expliquoit aux autres qui estoient p^nt apres que ie luy eus parlé de l'incar-

as she was able to the outside, exclaiming: 'This idol is killing me!'

"This mission would require 2 missionaries on account of the 2 nations who dwell in it, who speak 2 different languages; and because of the multitude of people who are continually arriving, in great numbers, to take up their abode in it."

Let us see what father aloués says of the few months which he spent with the outagamis in the year 1675.

"Since my last accounts of the past year, I have baptized at st. marc 52 persons, among whom are 12 adults.

"I was unable to go to this mission earlier than the autumn, after the savages had left their village to go Hunting. I went in quest of them into the forest, along the rivers and ponds where they were Hunting Beaver and Deer. I experienced much consolation in all the Cabins that I encountered in the space of 40 leagues. Their minds were all disposed to receive my Instructions; to pray to God, at whatever season or hour it might be; and to kneel on the snow when I met them outside of their Cabins. Everywhere they thanked me for going to see them to instruct them.

"The providence of God made use of two Hunters to obtain the baptism of a poor old man, blind and exceedingly ill. As soon as they had met me and I had informed them that I was seeking the old man, they left their Hunting and conducted me to his cabin. I had in former times Instructed him. I admired in him the operations of grace, and was surprised to see the way in which the holy ghost had prepared him for baptism. He made, first, the sign of the Cross. He understood our mysteries, and explained them to the others who were present. After I had spoken to him of the incarnation and the death and passion of

nation de la mort et de la passion de J. C. ie luy mis entre les mains le Crucifix qu'il apliqua sur ses yeux; et d'une voix entre-Coupée de sanglots il s'escria par plusieurs fois, fils de Dieu ayés pitié de moy, ie meurs faictes moy viure auec vous dans le Ciel. Apres que ie l'eus baptisé, il se mit a inuectiuer contre les diuinités qu'il auoit autres fois adorées. Allés miserables Dieux, disoit il, qui nous abusés dans ce pays. Je n'ay plus de seruice a vous rendre il n'y a que Celuy qui a faict le Ciel et la terre, et toutes Choses; luy seul peut me guerir s'il veut ie ne Crains point la mort puis que ie viuray a Jamais au Ciel auec luy. Dieu voulut luy rendre la santé p^o^ en faire le predicateur de ses grandeurs; ie l'ay veu c'est hyuer dans son bourg, et J'ay admiré sa ferueur. Il est extremement Zellé a descrier les fauces diuinités de son pays, feruent au possible a prier Dieu, et particulierement a dire son Chapelet. Il le port tousjours a son Col, et il l'y serre si estroitement qu'on ne put l'en retirer de peur dit il qu'on ne me le derobe sans que ie puisse m'en aperceuoir. sa femme, ses enfans ses neueux estant tous tombés malades, les Infidelles luy dirent que le Chapelet qu'il portoit a son Col luy produisoit ce sujet d'affliction. Il me le raconta; ie luy demenday s'il croyoit qu'ils disoient vray, et si cela estoit qu'il me donnat son Chapelet; ie m'en donneray bien de garde, dit il; ils ne disent pas ce qu'ils penssent; Car ils voyent bien qu'il n'y a que moy en bonne santé parce que ie me sers de mon Chapelet p^o^ prier dieu. Il s'apelle Joseph niKaloKita.

Apres q^9^ les outagamis eurent fini leur Chasse, ils retournerent a leur bourg, ou ie demeuray deux moys pendant l'hyuer auec eux. J'eus bien des vices a Combatre et particulierement le libertinage, et les Idées superstitieuses. Ces pauures peuples sont dignes de Compassion, Car coe ils

Jesus Christ, I placed in his hands the Crucifix; he pressed it upon his eyes, and, with a voice Broken by sobs, he cried out many times: 'Son of God, have pity on me; I am dying. Make me live with you in Heaven!' After I had baptized him, he began to inveigh against the divinities whom he had formerly adored. 'Depart, miserable Gods,' he said, 'who delude us in this country: I have no more service to render to you. There is only He who made Heaven, and earth, and all Things; he alone can cure me if he will. I do not Fear death, for I shall live Forever in Heaven with him.' God was pleased to restore him to health, to make him the herald of his greatness. I saw him this winter in his village and admired his fervor. He is extremely Zealous in decrying the false divinities of his country, and as fervent as possible in praying to God, especially in saying his Beads. He carries them always around his Neck and fastens them there so tightly that they cannot be removed, 'for fear,' says he, 'lest they should be stolen from me without my perceiving it.' His wife, children, and nephews having all fallen sick, the Infidels told him that the Rosary which he carried around his Neck had caused this affliction. He told me of the matter and I asked him if he believed that they spoke truthfully,—adding that, if it were so, he should give me his Rosary. 'I shall take good care not to do so,' he said. 'They do not say what they think, For they plainly see that I am the only one in good health, because I use my Rosary to pray to God.' He is called Joseph nikalokita.

"After the outagamis had finished their Hunting, they returned to their village, where I remained with them two months during the winter. I had many vices to Contend with, especially debauchery and superstitious Notions. These poor people are deserving of Compassion; For, as they are in Constant danger,—it may be, of being taken

sont Continuelement dans le danger, soit d'estre pris et bruslés a petit feu par leurs ennemis, soit de mourir de faim dans leurs voyages, et lors qu'ils sont a la Chasse; Ils ont entre eux coe vne tradition qui [il] leur faict Croyre que s'ils ont quelq⁹ vision ou plustost quelque reue, ils seront heureux a la Chasse et a la guerre et que deussent ils tomber entre les mains de leurs enemis, ils s'en eschaperont. de la vient qu'ils sont atachés a Ces sortes de reues ou de visions coe a la vie: Les peres et meres esleuent a Cela leurs enfans des leur bas age, et ils les acoutument a faire. de longs Junes po⁹ se procurer des visions et po⁹ voir ou entendre quelque genie en dormant. Ils le font d'une maniere si exacte et si rigoureuse qu'ils demeurent 4 et 5 Jours et mesme dauantage sans manger n'y boire aucunement. Je ne scay si le diable s'aparoit a eux soubs la forme de leurs pretendus genies, ou si leur cerueau vuide apres auoir [manger] esté si long temps sans manger leur en faict Imaginer quelqu'un; quoy qu'il en soit cette superstition faict vne peine extreme aux missionnaires et elle les empeche de baptiser le pluspart de ces peuples, dans la Crainte raisonnable qu'il n'y ayt en Cela quelque Chose de diabolique. Pour solidement establir le Christianisme nous n'en auons baptisé que quelques vns que nous auons conneu auoir quité toutes ces superstitions. vn de Ceux la ayant esté sollicité par son pere a Jeunner pour tacher a voir quelque genie, il le refusa disant qu'il estoit baptisé, qu'il Connoissoit le grand genie dont la robe noire leur parloit, et qu'il n'auoit besoin d'aucune autre diuinité, Et Comme son pere luy eut reproché qu'il seroit vn hoe. de neant toute sa vie, il n'importe, luy repartit il ie seray grand Capitaine au Ciel, et Dieu me rendra heureux en me mettant au près de luy. L'on auoit diferé de baptiser le frere de ce feruent Chrestien par ce qu'il auoit de la peine, a ne se noircir pas

and burned at a slow fire by their enemies; or, it may be, of dying from hunger in their journeyings and when they are Hunting,—they have among them a sort of tradition which makes them Believe that, if they have some vision, or rather some dream, they will be fortunate in Hunting and war; and that, should they fall into the hands of their enemies, they will escape from them. Thence it comes that they cling to dreams and visions of These kinds as they would to life. Fathers and mothers bring up their children in This idea from their earliest years; and they accustom them to make long Fasts, that they may obtain visions, and may see or hear some spirit in their sleep. They do this with such exactness and austerity as to go 4 or 5 Days, and even longer, without eating or drinking anything. I do not know whether the devil appears to them under the form of their pretended spirits, or whether their brains, weak from their having been so long without food, make them Imagine some spirit: be that as it may, this superstition gives extreme trouble to the missionaries, and prevents them from baptizing the greater number of these people, through the reasonable Fear lest there should be in It Something diabolical. In order to establish Christianity on a solid basis, we have baptized only a few, who, as we knew, had given up all these superstitions. One of These, having been entreated by his father to Fast, that he might try to see some spirit, refused him, saying that he was baptized, that he was Acquainted with the great spirit of whom the black gown spoke to them, and that he had no need of any other divinity. And, As his father had taunted him, saying that he would be a man of no account all his life, he replied to him: 'It matters not; I shall be a great Captain in Heaven, and God will make me happy by placing me near him.' We had delayed to baptize the brother of this fervent

le visage, Ce qui est vne marque de leur Jeune superstitieux, quoy qu'il aportat po^{9} excuse qu'il le faisoit faute d'autre Couleur po^{9} se peindre le visage mais voyant qu'il estoit le seul a qui on n'acordoit pas cette grace quoy qu'on l'eut accordée a son frere, et a ses sœurs a qui il ne cedoit point d'ailleurs po^{9} l'assiduité a venir prier Dieu a la Chapelle, vn matin il se peignit le visage de blanc [*a sa Cabane*] *et s'adressant a son pere; Je me moque luy dit il de tous ces petits genies que vo^{9} me faictes chercher, ie veux obeir vniquement a la robe noire. qui me defend ce que vo^{9} m'ordonnés. Il me vint en suite demander le Baptesme que J'acorday a sa perseuerence.*

Le vendredy sainct la plus part de nos Chrestiens baiserent et adorent la Croix, les plus feruens en emporterent chés eux chascun vne petite que j'auois benite po^{9} la leur donner, et a fin qu'elle leur seruit Coe d'image deuant laquelle ils fissent leurs prieres.

Je n'ay pas de peine d'introduire parmy eux les jeunes de l'eglise puis q^{9} ce leur est vne Chose si ord^{re}. de Jeuner que quiquonque parmy eux ne jeune pas de temps en temps il passe po^{9} vn mechant ho^{e}. aussi J'ay creu deuoir sanctifier leurs superstitions mesmes, et d'un jeune Criminel en faire vn june meritoire. Je leur ay enseigné de jeuner le caresme, et ie les ay aduertis que ce n'estoit pas po^{9} voir quelq^{9} petit genie mais po^{9} mater la Chair, et po^{9} faire penitence des pechés qu'ils commetoient Contre la diuine majesté.

Tous nos Chrestiens ont vne grande affection a leur chapelet. Lors qu'on leur a faict present de quelque Chose ils ne la gardent pas ordinairement, mais ils la donnent a d'autres il n'y a que po^{9} la Chapelet qu'ils ne gardent pas cette coustume. Vn jeune ho^{e}. dans la Chaleur du Jeu, se laissa emporter a jouer le sien, et il le perdit, il en fut

Christian, because it was with difficulty that he refrained from blackening his face, Which is indicative of their superstitious Fast,—although he alleged, as an excuse, that he had no other Color with which to paint his face. But, seeing that he was the only one to whom this grace had not been accorded, although it had been granted to his brother and his sisters,—to whom he did not otherwise yield in diligence in coming to pray to God in the Chapel,—one morning [in his Cabin] he painted his face white; and, addressing his father, he said, 'I pay no heed to all these petty spirits whom you would have me seek. I will be obedient only to the black gown, who forbids me what you enjoin upon me.' He came to me afterward, to ask for Baptism, which I granted to his perseverance.

"On good friday, the greater number of our Christians kissed and venerated the Cross. The more fervent carried to their homes each a small Cross that I had blessed to give to them, that it might serve As an image before which they could offer their prayers.

"I had no trouble in introducing among them the fasts of the church, since it is so usual a Thing for them to Fast that whoever among them does not fast from time to time is looked upon as a wicked man. So I deemed it a duty to sanctify their very superstitions, and to make of a Guilty fast a meritorious one. I have taught them to fast in lent, and have warned them that it was not for the purpose of seeing some paltry spirit, but for mortifying the Flesh and doing penance for the sins that they committed Against the divine majesty.

"All our Christians have a great affection for their Beads. When a present is made to them of Anything, they do not usually keep it but give it away to others. It is only in regard to the Rosary that they do not observe this custom. A young man, in the Heat of Play, went

si affligé qu'il en pleura toute la nuit, et il vint le lendemain s'en Confesser coe d'une grande faute. Les francois sont merueilleusement edifiés de les voir pendant la messe reciter leur Chapelet a deux Chœurs, et pratiquer auec exactitude tous les autres exercices de pieté.

Dieu m'a faict connoistre par experience cette année qu'il faict misericorde a qui il luy plaict, et non pas a ceux a qui souuent les ho^es^. voudroient bien qu'il l'a fit. Il a permis souuent que mes trauaux fussent vtiles a ceux a qui ie ne songeois pas et qu'ils fussent inutiles a Ceux po^r^ [qui] le salut des quels ie les entreprenois. au mois de Januier J'allay vers le petit lac de s^t^. francois a deux lieues d'icy, J'y trouuay vn sauuage Chrestien moribond que ie disposay a la mort, J'auois dessein d'aller en vn endroit ou i'apris depuis qu'un Jeune francois estoit a l'extremité; mais la nouuelle qu'on m'aporta que les outagamis estoient reuenus de leur chasse, et qu'il y auoit bien des malades parmy eux me fit retourner sur mes pas; cependent le Jeunne francois mourut sans Confession dans vne Cabanne sauuage. Il auoit passé quatre mois auparauant deuant nostre Eglise; ie l'auois sollicité a se confesser, il n'auoit pas voulu me Croire, et Dieu en suite ne voulut pas luy faire retourner l'occasion qu'il auoit negligée. Estant arriué aux outagamis ie trouuay vn pauure sauuage qui languissoit depuis long temps, et que ie disposay a la mort par le Baptesme. Dans le mesme endroit quoy que J'entrasse tous les Jours dans les Cabannes vn enfant mourut sans baptesme. parce qu'il mourut subitement vne heure apres que ie fus sorty de la Cabane ou il estoit, ce sont les plus grandes croix dont Dieu afflige vn pauure missionnaire, mais il le Console quand il luy plait. peu de temps apres ce[s]t accident [fut arriué] des sauuages arriuerent de nouueau, ie baptisay vn de leurs enfans qui ne faisoit que de naistre et

so far as to stake his Beads, and lost them. He was so afflicted over it that he wept all night, and came the next day to Confess it, as a great fault. The french are wonderfully edified at seeing them, during mass, recite their Beads in alternate Choirs, and practice with exactness all other exercises of piety.

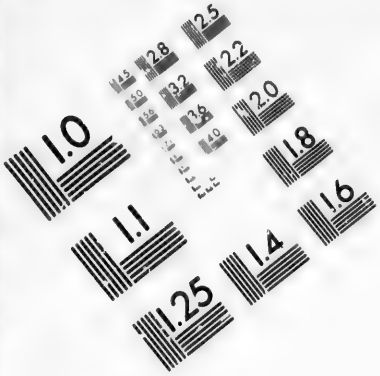
"*God has taught me by experience, this year, that he has mercy on whomsoever it pleases him, and not on those to whom oftentimes men would much wish that he should extend it. He has many times permitted my labors to be of use to those of whom I was not thinking, and to prove useless to Those for* [*whom*] *whose salvation I had undertaken them. In the month of January, I was going toward the little lake of st. francois, two leagues from here. There I found a Christian savage dying, and prepared him for death. I had intended going to a place in which I afterward learned that a Young frenchman was at the point of death. But the news that was brought me, that the outagamis had returned from their hunting and that many of them were sick, made me retrace my steps. Meanwhile, the Young frenchman died in the Cabin of a savage, without Confession. Four months previously, he had passed by our Church; I had entreated him to come to confession, but he paid no Heed to me; and God, in consequence, did not choose that he should find again the opportunity which he had neglected. When I arrived at the outagamis, I found a poor savage who had languished for a long time, and whom I prepared by Baptism for death. In the same place, although I went every Day into the Cabins, a child died without baptism — dying suddenly, an hour after my leaving the Cabin in which it dwelt. These are the very heavy crosses with which God afflicts a poor missionary; but he Consoles him when it pleases him. A short time after this accident* [*had happened*], *some*

qui mourut vn Jour apres son baptesme. auant que de quiter les outagamis le s^t. Esprit me fit aporter a nostre chapelle deux enfans qui estoient fort malades que ie baptisay, ils moururent peu de temps apres mon despart. après que J'eus acheué la mission des outagamis, J'apris que le Capitaine miami qui auoit esté mon hoste estoit a l'extremité ie luy auois diferé Jusq^9 a lors le baptesme, parce que quoy qu'il y parut assés disposé il ne pouuoit en qualité de Capitaine s'empecher de s'engager par bien seance aux superstitions des Jeunnes gens. J'allay ches luy mais il n'y estoit pas, et lors qu'il y venoit po^9 me trouuer et estre baptisé il mourut en chemin sans baptesme; Dieu me refusa celuy la po^9 lequel J'aurois faict le voyage, mais ma peine ne fut pas inutile, Car en la place de ce Capitaine Il m'acorda deux autres personnes que ie baptisay auant leur mort.

Le P. Jacques Marquette a commencé une quatrième Mission, qui est celle des Illinois. Ce sont les premiers peuples qu'il a rencontrés dans le voyage qu'il fit l'an passé, pour la découverte de la mer du Sud. Ce Père est allé, le printemps dernier, jeter les fondements de cette Mission; c'est à son retour qu'il a glorieusement fini sa vie au milieu de ses travaux, sur les bords mêmes du lac des Illinois. Nous donnons ici le narré de sa mort et des circonstances remarquables qui l'ont accompagnée.

savages again arrived; I baptized one of their children, only just born, and it died on the Day after its baptism. Before ieaving the outagamis, the holy Ghost led me to bring to our chapel two children who were very sick; I baptized them and they died a short time after my departure. After I had finished the mission to the outagamis, I learned that the miami Captain who had once been my host was dying. I had Until then deferred his baptism, because, although he seemed sufficiently well disposed, he could not, on account of his rank as Captain, through courtesy, refrain from involving himself in the superstitions of the Young men. I went to his house, but he was not there; and, while he was coming to seek me to be baptized, he died on the way without baptism. God refused me that one for whom I made the journey, but my trouble was not unprofitable; For, in place of this Captain, He granted me two other persons, whom I baptized before their deaths.''

Father Jacques Marquette has begun a fourth Mission, that of the Illinois. These are the first tribes that he met on the journey which he made last year to discover the Southern sea. The Father went, last spring, to lay the foundations of that Mission; and on his return he gloriously ended his life in the midst of his labors, on the very shores of the lake of the Illinois. We give here an account of his death, and of the remarkable circumstances that accompanied it.[48]



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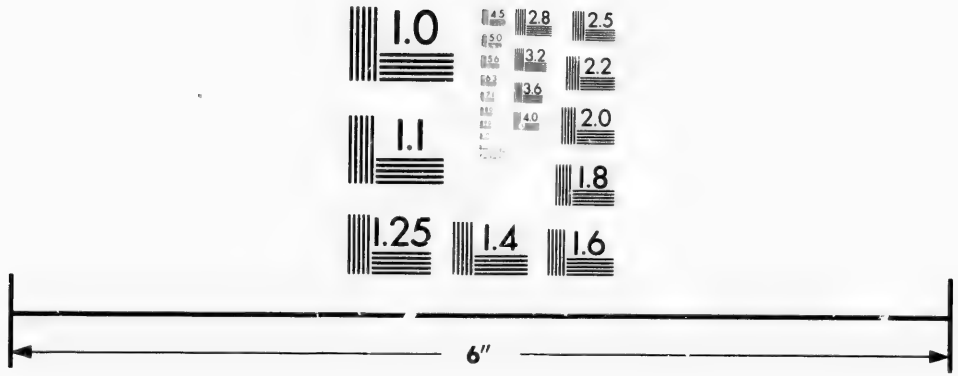

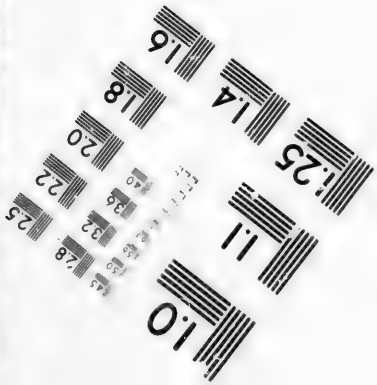

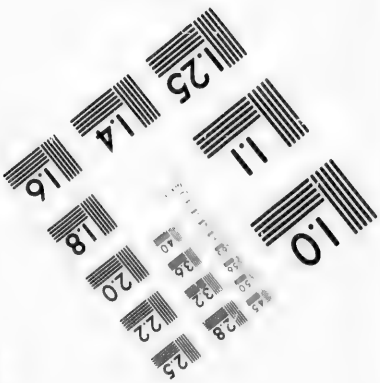

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Missions des Iroquois.

LES Iroquois font cinq nations différentes, et sont séparés en huit bourgades plus considérables, en chacune desquelles nous avons une chapelle où s'assemblent tous les jours les nouveaux chrétiens pour y faire leurs prières et y recevoir les instructions que les missionnaires leur donnent chaque jour aux heures réglées. Le P. Bruyas, qui est le supérieur de tous, a gagné à Jésus-Christ grand nombre des principaux d'Agnié, qui est le bourg de la nation la plus voisine des Hollandais. Voici en peu de mots ce qu'il en mande par ses dernières lettres.

MISSION D'AGNIÉ.

CETTE année pourrait fournir une assez ample matière de relations, tant par le nombre de ceux qui ont reçu le baptême, qui monte jusqu'à quatre-vingts, que par la ferveur des nouveaux chrétiens. Je ne touche que ce qu'a fait un nommé Assendassé, qui passe sans contredit pour un des plus considérables de la nation. Après que je l'eus baptisé, il voulut que toute sa famille reçût le baptême comme lui. Les maladies et la mort s'étant jetées ensuite dans sa maison, il a souffert constamment tous les reproches que ses parents lui en ont fait, comme s'il eût attiré sur lui tous ces malheurs par son baptême. On en est venu jusque-là, qu'on lui a pensé donner la gloire d'être le premier martyr des Iroquois.

Un de ses proches, ne pouvant souffrir qu'il fût

The Iroquois Missions.

THE Iroquois consist of five different nations, and are divided among eight villages of greater importance, in each of which we have a chapel wherein the new Christians meet every day to say their prayers, and to hear the instructions given them daily by the missionaries at stated hours. Father Bruyas, who is the superior of all, has won to Jesus Christ a great many of the chief personages of Agnié, the village of the nation nearest to the Dutch. Here in a few words is the information given by him in his last letters.

MISSION OF AGNIÉ.

"THIS year might supply sufficiently ample material for relations, both through the number of those who have been baptized, amounting to eighty, and through the fervor of the new Christians. I refer merely to what has been done by one Assendassé, who is regarded beyond contradiction, as being one of the most notable of his nation. After I had baptized him, he desired that all his family should receive baptism, as he had done. Afterward, when sickness and death attacked his household, he endured with constancy all the reproaches addressed to him by his kindred for that act, as if he had drawn down all these misfortunes upon himself by his baptism. Things came to such a pass that they almost afforded him the glory of being the first martyr among the Iroquois.

chrétien, s'étant à dessein à demi enivré, se jeta sur lui, lui arracha le chapelet et le crucifix qu'il portait pendus au col, et le menace de le tuer, s'il ne veut renoncer à tout cela. «Tue-moi, dit-il, je serai heureux de mourir pour un si bon sujet. Je ne regrette pas ma vie en la donnant pour preuve de ma foi.»

Comme il a du crédit dans ce bourg, son exemple a attiré à la Foi un nombre très-considérable de ses compatriotes. Il y a eu peu de dimanches cet hiver que je n'aie baptisé quelque enfant ou quelque adulte. Si je racontais tout ce qui se passe ici pour le progrès du Christianisme, ceux qui l'entendraient auraient sujet de louer Dieu, qui commence à être glorifié parmi ces infidèles.

Pour moi, j'attribue ces conversions à la bonté de la Très-Sainte-Vierge, dont on nous a envoyé une image miraculeuse de Notre-Dame de Foye. Je puis dire que, depuis que nous possédons ce précieux dépôt, l'église d'Agnié a changé entièrement de face. Les anciens chrétiens ont repris leur première ferveur, et le nombre des nouveaux va s'augmentant de jour en jour. Nous exposâmes cette précieuse statue le jour de l'Immaculée Conception de la Bienheureuse Vierge avec toute la pompe possible. Ce fut en chantant les litanies en langue iroquoise. Nous la découvrons seulement le samedi au soir, par le chant des mêmes litanies; et tout le dimanche elle demeure exposée aux yeux de nos chrétiens, qui s'assemblent ce jour-là trois fois, pour réciter le chapelet devant leur bonne Mère et protectrice. Les infidèles me disent que, depuis que l'image de Marie est dans leur bourg, ils ne craignent plus rien; et de fait, ils ont reçu des effets bien visibles de sa protection.

"One of his relatives, who could not endure that he should be a Christian, having purposely become half intoxicated, threw himself upon him; he snatched away the rosary and the crucifix that Assendassé wore suspended from his neck, and threatened to kill him if he would not renounce all those things. 'Kill me,' he said, 'I shall be happy to die for so good a cause. I feel no regret in giving my life in testimony of my faith.'

"As he is esteemed in the village, his example has attracted a very considerable number of his countrymen to the Faith. There have been but few Sundays this winter whereon I have not baptized a child or an adult. Were I to relate all that occurs here for the furtherance of Christianity, those who would hear it would have reason to praise God, who is beginning to be glorified among these infidels.

"For my part, I attribute these conversions to the goodness of the Most Blessed Virgin, a miraculous image of whom, as Our Lady of Foye, has been sent us. I can state that, since we have possessed that precious deposit, the church of Agnié has completely changed its appearance. The older Christians have resumed their former fervor, and the number of new ones increases daily. We displayed this precious statue, with all possible pomp, on the feast of the Immaculate Conception of the Blessed Virgin, while the litanies were chanted in the Iroquois tongue. We uncovered it only on Saturday evening during the chanting of the same litanies; and throughout the whole of Sunday it remained exposed to the eyes of our Christians, who met three times that day for the purpose of reciting the rosary before their good

Le P. Jacques de Lamberville, qui prend soin de la Mission de Saint-Pierre à Gandaouagué, seconde bourgade du pays d'Agnié, a la consolation d'envoyer au ciel beaucoup de petits enfants, morts après le baptême. Cette Église, quoique la plus petite que nous ayons dans ces Missions, ne le cède à aucune en ferveur.

Le Père espère de l'augmenter en peu de temps d'un nombre très-considérable. Les anciens viennent eux-mêmes à la prière, et y exhortent la jeunesse. Enfin, si l'eau-de-vie était bannie de ces quartiers, l'on verrait bientôt tout ce bourg devenir chrétien.

MISSION D'ONNEIOUT.

La seconde nation est celle des Onneïouts qui ont toujours passé pour les plus cruels de ces barbares, et qui sont à présent si changés par les soins du P. Millet, qu'on peut dire que de loups ils sont devenus agneaux.

Plusieurs capitaines et beaucoup d'anciens ont embrassé la foi cette année. Un, entre autres, des plus notables a été baptisé publiquement avec sa femme, et marié en face de l'Église. Il a ensuite reçu la sainte Communion, et est devenu catéchiste et prédicateur. Pendant la chasse d'hiver, sa cabane était une chapelle dans les bois, où il faisait les prières le matin et le soir, en bannissant toutes les superstitions, et répandant partout une si bonne odeur, qu'il faisait vivre en chrétiens les infidèles même qui chassaient près de lui. A son retour de la chasse, pour éviter les occasions de l'ivrognerie, qui sont fréquentes en ce temps-là dans le bourg, il s'est éloigné

Mother and protectress. The infidels tell me that, since Mary's image is in their village, they fear nothing; and, in fact, they have received very evident marks of her protection."

Father Jacques de Lamberville who has charge of the Mission of Saint Pierre at Gandaouagué, the second village of the Agnié country, has had the consolation of sending to heaven many little children, who died after baptism. This Church, although the smallest of all in these Missions, is behind none of them in fervor.

The Father hopes shortly to increase it by a very considerable number of persons. The elders themselves come to prayers and exhort the young men to do the same. Finally, if brandy were banished from this quarter, we would soon see the whole of that village become Christian.

MISSION OF ONNEIOUT.

THE second nation is that of the Onneiouts, who have always been considered the most cruel of these barbarians; but they are now so changed through Father Millet's care that it may be said that from wolves they have become lambs.

Several captains and many elders have embraced the faith this year. Among others, one of the most notable men was publicly baptized with his wife, and married before the Church. He afterward received holy Communion, and became a catechist and preacher. During the winter hunt, his cabin was a chapel in the woods, wherein he said prayers morning and evening, banishing all superstitions from it. And so fragrant was the odor of his virtues that he made even the infidels who hunted near him live like

de deux lieues, s'étant fait une cabane séparée, d'où il ne manque point de venir tous les samedis pour assister, le lendemain, au service divin.

Il y a plusieurs autres des principaux de ce bourg qui sont animés de la même ferveur; ce qui a donné occasion au missionnaire d'établir parmi eux la Sainte-Famille, pour conserver et accroître ce premier esprit du Christianisme et ce zèle du salut des âmes.

MISSION D'ONNONTAGUÉ.

Le P. Jean de Lamberville est à Onnontagué; c'est le bourg de la troisième nation, où Garakontié donne toujours des marques de sa fermeté dans la foi, et de l'amitié qu'il a pour les Français.

Le Père s'est acquis un grand crédit par l'usage qu'il sait faire de plusieurs remèdes, ce qui lui donne entrée dans toutes les cabanes, et accès auprès de tous les malades, de sorte qu'il lui en échappe peu qu'il ne baptise avant qu'ils meurent. Outre l'emploi qu'il a dans Onnontagué, il est obligé de faire de temps en temps des courses aux environs. A la dernière qu'il fit jusqu'à dix lieues du bourg, il arriva heureusement pour baptiser un agonisant, qui mourut bientôt après. Puis, ayant passé une rivière, il trouva plusieurs chrétiens malades, qu'il confessa; puis, y joignant la saignée, il arriva que, par le moyen de la médecine temporelle et de la spirituelle, Dieu leur rendit la santé. Il baptisa encore en ce même endroit un homme et une femme, qui étaient très-bien disposés. Il lui fallut en même temps travailler à préparer au sacrement une autre femme qui avait de grandes aversions des Français et de la Foi,

Christians. Upon his return from hunting, in order to avoid occasions for drunkenness, which are frequent at that time in the village, he removed to a distance of two leagues, and erected a separate cabin, whence he fails not to come, every Saturday, to attend divine service on the following day.

Several others among the notable men of this village are animated with the same fervor; this has given the missionary an opportunity for establishing the confraternity of the Holy Family among them, to preserve and increase this first spirit of Christianity, and this zeal for the salvation of souls.

MISSION OF ONNONTAGUÉ.

FATHER Jean de Lamberville is at Onnontagué; this is the village of the third nation, where Garakontié continues to give evidence of his firmness in the faith, and of his friendship for the French.

The Father has acquired great influence by his skill in using various remedies. This gives him entrance to all the cabins and access to all the sick, so that few escape who are not baptized before they die. In addition to his occupation in Onnontagué, he is compelled from time to time to make excursions in the vicinity. On the last one that he made, ten leagues from the village, he fortunately arrived in time to baptize a dying man, who expired shortly afterward. Then, after crossing a river, he found several sick Christians, whom he confessed; he then bled them, and it came to pass that, by means of the spiritual and temporal remedies, God restored them to health. He also baptized, at the same place, a man and a woman who were very well disposed. At the same time, he had to endeavor to prepare for that

il y réussit si bien qu'elle mérita de recevoir le baptême avant que de mourir. A peine avait-il achevé, qu'il lui fallut promptement repasser la rivière pour saigner un jongleur malade; mais ne le trouvant pas digne du baptême, le Père se mit incontinent en route pour aller, à deux lieues de là, le conférer à une femme et à un enfant qui reçurent en même temps la santé, après les remèdes qu'il leur donna.

Voilà comme un missionnaire doit être tout à tous, ne laissant échapper aucune occasion pour gagner les âmes à Jésus-Christ. C'est ce que le Père fait et au dedans et au dehors d'Onnontagué. Aussi a-t-il augmenté cette année son église de soixante-douze chrétiens, parmi lesquels quarante sont morts après le baptême, ainsi que plusieurs adultes, entre autres quelques captifs d'Andastogué, qu'il a baptisés au milieu des feux dans lesquels ils sont morts.

MISSION D'OIOGOUIN.

Le P. de Carheil n'est pas si heureux parmi la quatrième nation, qui est celle des Oiogouins; ils sont devenus si superbes et si insolents, qu'ils l'ont assez rudement maltraité quand ils étaient à l'état d'ivrognerie, ils ont même renversé une partie de la chapelle; mais ces rebuts ne lui font pas perdre courage, et en récompense Dieu lui a donné la consolation d'avoir mis cette année vingt et un enfants dans le ciel et probablement onze adultes, morts après le baptême; ce n'a pas été sans livrer bien des combats.

Voici comme il décrit la peine qu'il a eue pour baptiser une jeune femme, d'où l'on jugera des autres. Elle ne s'est rendue, dit-il, qu'à l'extrémité,

sacrament a woman who had a great aversion to the French and to the Faith. He succeeded so well that she was worthy of receiving baptism before she died. He had barely finished when he was obliged promptly to recross the river, to bleed a sick juggler; but, as he did not deem him worthy of baptism, the Father set out at once to go two leagues from there, and administer it to a woman and a child, who at the same time were restored to health through the medicines which he gave them.

Thus a missionary must be all things to all men, allowing no opportunity to escape him for winning souls to Jesus Christ. This is what the Father does both in and out of Onnontagué. Consequently he has this year increased his church by seventy-two Christians, forty of whom died after baptism, as well as many adults; among these were some captives from Andastogué, whom he baptized amid the fires in which they died.

MISSION OF OIOGOUIN.

FATHER de Carheil is not so fortunate in the midst of the fourth nation, that of the Oiogouins; they became so arrogant and insolent that they quite roughly ill-treated him when they were intoxicated, and they even tore down a portion of his chapel. But these repulses have not made him lose courage; and, as a reward, God has given him the consolation of having this year placed twenty-one children in heaven, and probably eleven adults also, who died after baptism; but this was not done without many struggles.

He describes as follows the trouble that he had in baptizing a young woman, and from this everything

et je ne l'ai gagnée que par la patience, par la douceur et par la constance à espérer d'elle ce que tous les rebuts que j'en souffrais avaient pensé plusieurs fois me faire désespérer. Elle permettait facilement que je la visitasse, après quelques remèdes que je lui avais donnés. Elle me laissait parler de toutes autres choses que de la principale, qui était le salut de son âme. Sitôt que j'ouvrais la bouche pour lui en insinuer quelques mots, elle entrait dans des emportements qui étaient surprenants, et que je n'avais jamais remarqués dans aucun Sauvage. J'étais contraint de me retirer au même instant, de peur de l'irriter encore davantage, et de la porter à un endurcissement sans remède. Comme sa maladie n'était qu'une langueur causée par les vers qui la rongeaient insensiblement, deux mois se passèrent sans que je discontinuasse de la visiter tous les jours, et sans qu'elle cessât de me rebuter de la même manière, et même avec des redoublements de colère, qui m'obligèrent enfin de me présenter seulement devant elle sans lui dire mot. Je tâchais toutefois de lui dire des yeux et d'un visage plein de compassion ce que je n'osais plus lui dire de bouche. Et comme un jour je me fus aperçu qu'elle paraissait touchée extérieurement de quelques petits services que je lui rendais en lui faisant du feu, dans l'abandon où je la voyais, personne n'ayant plus soin d'elle, je crus qu'elle souffrirait que je lui parlasse de ce que je désirais uniquement pour elle, et qu'elle avait toujours repoussé avec horreur. En effet, elle me laissa approcher, et m'écouta assez longtemps, sans entrer dans ses emportements ordinaires; mais pourtant avec des agitations de corps qui marquaient celles de son

els may be judged. "She yielded," he says, "only at the last moment; and I won her solely by patience, by gentleness, and by constancy in hoping to obtain from her what all the repulses that I experienced had almost made me, several times, despair of ever obtaining. She was quite willing that I should visit her, after I had given her some medicine. She allowed me to speak of all things except the principal one, which was the salvation of her soul. As soon as I opened my mouth to say a few words about it, she would fly into fits of anger which were astonishing, and which I had never observed in any Savage. At the same time, I was compelled to withdraw to avoid irritating her still further, lest I should produce in her a hardness of heart beyond remedy. As her illness was only a prostration caused by the worms that gradually ate her away, two months passed without my discontinuing my daily visits to her, and without her ceasing to repel me in the same manner — and, finally with such increased paroxysms of anger that I was at last compelled to present myself before her without saying a word. I endeavored, however, to express by my eyes, and a countenance full of compassion, what I no longer dared to say with my lips. And one day, when I noticed that she seemed outwardly touched by some slight services that I rendered her, — by making a fire for her, when I saw her so abandoned because no one took any care of her, — I thought that she would suffer me to speak to her of my sole desire on her behalf, which she had always repelled with horror. In fact, she allowed me to approach her, and listened to me for some time without becoming angry as usual, —

esprit combattu des différents mouvements de la grâce et de la nature. Je commençais de concevoir quelque peu d'espérance, lorsque se tournant en furie vers moi, elle me prit au visage, avec tout l'effort dont elle était capable, et assurément elle m'eût peut-être grièvement blessé si ses forces eussent égalé sa fureur; mais elle était si faible qu'elle ne me pouvait faire le mal qu'elle voulait. Sa faiblesse fut cause que, lui abandonnant mon visage, je continuai mon instruction en lui disant que l'intérêt que je portais à son âme m'obligeait, quoi qu'elle fît, de ne pas la quitter. Je fus cependant contraint de la laisser encore cette fois, même dans la pensée de n'y plus retourner. Je ne laissai pas d'y retourner le lendemain matin, plutôt pour voir si elle était morte que pour lui parler. Je la trouvai à l'extrémité, mais elle n'avait pas encore perdu l'esprit. «Hé quoi! lui dis-je, tu n'as plus qu'un moment de vie, pourquoi veux-tu te perdre pour toujours, puisque tu peux encore te sauver?»

Ce peu de paroles amollit son cœur, que tant d'autres n'avaient pu ébranler. Elle se pencha vers moi, elle fit la prière que je lui suggérais, témoigna de la douleur de ses péchés passés, demanda le baptême pour les effacer, et elle le reçut pour être confirmée dans la grâce par la mort qui suivit peu de temps après.

J'ai appris, par l'exemple de cette malade, que je ne dois jamais abandonner personne, quelque résistance qu'elle puisse apporter pendant qu'elle aura quelque reste de vie et de raison; mon espérance et mon travail ne devant avoir de terme que là où Dieu en met à sa miséricorde.

but, nevertheless, with bodily agitation which betrayed the workings of her mind, torn by the conflicting efforts of grace and of nature. I began to have some slight hopes when, turning toward me in a fury, she seized my face with all her might. She would certainly have injured me seriously, had her strength been equal to her fury; but she was so weak that she could not hurt me as she desired. On account of her weakness, I allowed her to retain her hold of my face, and I continued my instruction, telling her that the interest I took in her soul compelled me not to quit her, whatever she might do. I was, however, obliged to leave her that time, even with the idea of not returning. I nevertheless went back on the following morning, more for the purpose of seeing whether she were dead than of speaking to her. I found her at the point of death, but she had not yet lost consciousness. 'What!' I said to her; 'thou hast but a moment to live; why wilt thou be lost forever, when thou canst yet be saved?'

"These few words softened her heart, which so many others had been unable to touch. She leaned toward me; she said the prayer that I prompted to her; she manifested sorrow for her past sins; she asked for baptism, to wash them away; and she received it only to be confirmed in grace by her death, which followed shortly afterward.

"I learned from the example of this sick woman that we should never give up any person, whatever may be his resistance, so long as any life or reason remains; my hope and my labor shall have no other limit than that set by God's mercy."

MISSION CHEZ LES IROQUOIS QU'ON APPELLE SONNONTOUANS.

Les PP. Pierron, Raffeix et Garnier, qui travaillent dans trois bourgades différentes, sont pour ainsi dire obligés de porter toujours leurs âmes entre leurs mains, car ils sont presque habituellement en danger d'être massacrés par ces barbares.

Depuis, en effet, que les Sonnontouans ont entièrement défait les Andastogués, qui étaient leurs anciens et plus redoutables ennemis, leur insolence ne connaît plus de bornes; ils ne parlent que de renouveler la guerre contre nos alliés et même contre les Français, et de commencer par la destruction du fort de Catarokoui. Il n'y a pas longtemps qu'ils avaient résolu de casser la tête au P. Garnier, le faisant passer pour sorcier.

Celui qui devait faire le coup était non-seulement désigné, mais aussi payé pour cela; et nous n'aurions plus ce missionnaire, si Dieu ne l'eût conservé par une providence bien singulière.

Toutes ces insolences n'empêchent pas les Pères de faire leurs fonctions tête levée, d'instruire dans les cabanes et dans leurs chapelles, où ils ont baptisé plus de cent personnes depuis un an; et ils trouvent que cinquante, tant enfants qu'adultes, meurent chaque année, après le baptême.

Cependant, si ces barbares prennent les armes contre nous, comme ils nous en menacent, nos Missions sont en grand danger d'être ou ruinées ou du moins interrompues pendant que cette guerre durera.

MISSION AMONG THE IROQUOIS CALLED SONNONTOUANS.

FATHERS Pierron, Raffeix, and Garnier, who labor in three different villages, are compelled, as it were, ever to bear their lives in their hands; for they are in almost continual danger of being murdered by those barbarians.

In fact, since the Sonnontouans have utterly defeated the Andastogués, their ancient and most redoubtable foes, their insolence knows no bounds; they talk of nothing but renewing the war against our allies, and even against the French, and of beginning by the destruction of fort Catarokoui. Not long ago, they had resolved to break Father Garnier's head, by making him pass for a sorcerer.

He who was to strike the blow was not only designated, but was also paid for it; and we would no longer have had that missionary, had not God preserved him by a very special providence.

All these insolent acts do not prevent the Fathers from performing their duties with heads erect; or from teaching in the cabins and in their chapels, wherein they have baptized over one hundred persons within a year; and they find that fifty, both children and adults, die each year after baptism.

Nevertheless, if those barbarians take up arms against us, as they threaten to do, our Missions are in great danger of being either ruined or at least interrupted while the war lasts.

Missions du Nord, chez les Montagnais, Mistassins, Papinachois, au Lac Saint Jean, etc.

NOUS ne pouvons rien dire de la Mission de la baie d'Hudson. Le P. Albanel est parti pour ce pays, il y a plus de deux ans, sans que nous ayons reçu de lui aucune lettre depuis son départ. Les Sauvages de ces quartiers-là en parlent diversement. Les uns nous assurent qu'il est mort, et qu'il est probable qu'il aura été tué; les autres prétendent qu'étant tombé entre les mains des Anglais, ils lui ont fait repasser la mer.

Ce que nous avons su de certain, c'est qu'il a eu assez de travaux et de misères à endurer pour y user le peu de forces qui lui restaient et pour y laisser glorieusement la vie.

Les Missions de Tadoussac, du lac Saint-Jean, des Mistassins et des Papinachois ont occupé le P. de Crépieul pendant plus d'un an, sans discontinuer une vie errante dans les bois avec les Sauvages, avec mille sortes d'incommodités, soit pendant l'hiver, soit pendant l'été. Ces travaux et ces souffrances, qui ne lui donnaient pas de relâche, l'ont mis en tel état qu'il a été nécessaire de lui faire prendre du repos, après quatre rudes hivernements. En attendant, le P. Boucher est allé prendre sa place.

On peut dire que ces chrétientés vagabondes vivent dans une grande innocence lorsqu'elles sont

Missions in the North, among the Montagnais, Mistassins, Papinachois, at Lake Saint John, and elsewhere.

WE cannot say anything about the Mission of Hudson bay. Father Albanel set out for that country over two years ago, and we have received no letter from him since his departure. The Savages of that quarter do not agree in their reports about him. Some assert that he is dead, and has probably been killed; others state that he has fallen into the hands of the English, who have sent him across the sea.

What we have positively learned is that he has had to endure enough labors and hardships to wear out the little strength remaining to him, and to gloriously end his life there.

The Missions of Tadoussac and lake Saint John, and among the Mistassins and Papinachois, have kept Father de Crépieul occupied for over a year, without discontinuing his wandering life in the woods with the Savages, among a thousand discomforts, both in summer and in winter. These labors and sufferings, which gave him no respite, have reduced him to such a condition that it has become necessary to make him take some rest after four arduous winterings. Meanwhile, Father Boucher has gone to take his place.[49]

I may say that these wandering Christian communities live very innocently while in the woods.

dans les bois. Elles se sont augmentées depuis un an, non-seulement par le baptême de cinquante-cinq personnes, mais encore par le crédit que leur ont donné plusieurs chefs de quelques nouvelles nations, entre autres des Mistassins qui, nonobstant les maladies dont Dieu les a affligés depuis leur baptême, sont demeurés fermes dans la foi, et en ont fait profession publique, mourant très-bons chrétiens.

Ces Sauvages ont une vénération particulière pour les sacrements, et un si grand désir de les recevoir, que plusieurs sont venus exprès trouver le Père de dix à vingt lieues de loin, uniquement pour se confesser. Un, entre autres, a bien eu le courage d'entreprendre, pour ce sujet, un grand voyage, ayant fait seul en canot quarante lieues, parmi bien des dangers et avec beaucoup de fatigues, mais aussi avec tant de joie, qu'il ne pouvait assez le faire paraître en toutes rencontres; un autre n'eut pas moins de peine ni moins de consolations, quand, ayant traîné sur les neiges son fils malade, pendant l'espace de vingt-cinq lieues dans des chemins très-difficiles, il le vit heureusement mourir entre les bras du Père, sitôt qu'il lui eût administré les sacrements.

They have been increased during the year, not only by the baptism of fifty-five persons, but also by the influence given to them by several chiefs, from some new nations. Among others are some from the Mistassins, who, notwithstanding the diseases wherewith God has afflicted them since their baptism, have remained steadfast in the faith, have made a public profession of it, and have died very good Christians.

These Savages have a special veneration for the sacraments, and so great a desire to receive them that many have come expressly to the Father from distances of ten and twenty leagues, solely to confess themselves. One, among others, was brave enough, with that object, to undertake alone a long journey of forty leagues in a canoe, amid many dangers and fatigues, but also with such joy that he could not sufficiently manifest it on all occasions. Another had no less trouble, and no less consolation when, after hauling his sick son over the snow for a distance of twenty-five leagues in very bad roads, he saw him die happily in the arms of the Father, as soon as the latter had administered the sacraments to him.

Mission des Iroquois de S.-François-Xavier à la prairie de la Magdeleine pendant l'année 1675.

LES exemples de vertu que donne aux Français cette Église sont si éclatants et si connus, qu'il n'est pas nécessaire d'en parler, puisqu'il n'y a personne de ceux qui les voient qui n'admire les effets de la grâce en la personne de ces pauvres Sauvages. Et, en effet, ces bons chrétiens, qui habitent la prairie de la Magdeleine, sont au milieu des feux sans brûler; je veux dire qu'ils sont environnés de toutes parts d'ivrogneries très-scandaleuses, auxquelles ils sont fortement sollicités, mais il se sont fait jusqu'à présent distinguer à Montréal et partout ailleurs, et l'on n'a point d'autres marques pour les faire reconnaître, qu'en disant que ce sont ceux qui ne boivent point et qui prient bien Dieu. On pourra juger plus particulièrement de la vertu de ces fervents néophytes par le récit de la mort d'un jeune Iroquois, qui s'est endormi il y a peu de mois du sommeil des justes. Ce jeune homme, nommé Skandegorhaksen, était Agnié de nation, âgé d'environ vingt ans, fort bien fait de corps, et d'une humeur très-douce, et qui semblait être né pour la vertu et pour la sainteté.

Dès qu'il eut mis le pied à la prairie de la Magdeleine, il embrassa toutes les choses de la Foi et du culte divin avec tant de ferveur, qu'il se fit inconti-

Iroquois Mission of St. François Xavier, at la prairie de la Magdeleine, during the year 1675.

THE examples of virtue given to the French by this Church are so striking and so well known that it is unnecessary to speak of them, for there is no one who witnesses them who does not admire the effects of grace in the persons of these poor Savages. And, in fact, these good Christians who dwell at la prairie de la Magdeleine are in the midst of fire without being burned: I mean, that they are surrounded on all sides by the most scandalous drunkenness, to indulge in which they are earnestly solicited; but hitherto they have made themselves remarked at Montreal and everywhere else, and there is no other way of distinguishing them than by saying that they are the people who do not drink, and who pray to God aright. The virtue of these fervent neophytes may be better judged by an account of the death of a young Iroquois, who, for a few months, has slept the sleep of the just. This young man, whose name was Skandegorhaksen, was an Agnié by birth, and about twenty years old; he had a well-formed body and a very gentle nature, and seemed born solely for virtue and for sanctity.

As soon as he set foot in la prairie de la Magdeleine, he embraced all matters pertaining to the Faith and to divine worship, with such fervor that

nent remarquer parmi tous les autres; de sorte que le P. Frémin, qui a soin de cette Mission, en conçut dès lors une si bonne opinion, qu'au lieu qu'il éprouvait les autres Sauvages des deux ou trois ans entiers avant que de leur conférer le saint baptême, il le donna à celui-ci après deux mois seulement d'épreuve. Dès lors ce bon néophyte donna de plus en plus des marques de sa piété et de sa ferveur, et quoique ce soit ici une louable coutume de nos Sauvages chrétiens de venir assez souvent pendant le jour pour prier dans l'église, Skandegorhaksen surpassait tous les autres en ces saints exercices, et avait ses temps réglés comme un religieux. Il y venait tous les matins à quatre heures; ensuite il assistait à deux messes. Il retournait à la chapelle sur les dix heures; il faisait de même à une heure après midi, puis à trois heures, et encore au soleil couchant, avec tous les Sauvages, et enfin entre les huit et neuf heures du soir.

Ce n'est point exagération de dire qu'il priait dans l'église comme un ange, tant il était modeste. A le voir seulement prendre de l'eau bénite en entrant et en sortant de la chapelle, et faire de profondes inclinations au Saint-Sacrement, on était touché de dévotion. Dès lors les Français, qui ne savent pas les noms des Sauvages, le distinguaient des autres en disant ordinairement que c'est ce jeune homme qui prie Dieu dans la chapelle avec tant de ferveur, et presque à toutes les heures du jour. Il ne faisait pas paraître moins de dévotion dans sa cabane. Il y passait le temps à chanter les prières sur le chant de l'église, et à dire tout haut le chapelet, à quoi il

he at once made himself remarked among all the others. Accordingly, Father Frémin, who has charge of that Mission, then conceived so high an opinion of him that, while he tried the other Savages for two or three whole years before administering holy baptism to them, he administered it to this one after a trial of only two months. Thenceforward, that good neophyte gave increasing evidence of his piety and fervor; and, although it is a praiseworthy custom among our Christian Savages here to come quite often during the day to pray in the church, Skandegorhaksen surpassed all the others in these holy exercises, and had his stated hours, like a religious. He came every morning at four o'clock, and then heard two masses. He returned to the chapel about ten o'clock; he did the same an hour after noon, then at three o'clock; and came again at sunset, with all the Savages; and, finally, between eight and nine in the evening.

It is no exaggeration to say that he prayed in the church like an angel, so modest was he. Merely to see him take holy water on entering and on leaving the chapel, and make profound inclinations before the Blessed Sacrament, inspired one with devotion. The French, who know not the names of the Savages, generally distinguished him from the others by saying that he was the young man who prayed to God in the chapel so fervently, and at all hours of the day. He manifested no less devotion in his cabin. He spent his whole time in chanting prayers to the airs of church hymns, and in saying the rosary aloud; and he gently urged the other Savages of his age to do the same, when they came to visit him.

engageait doucement les autres Sauvages de son âge, quand ils le venaient visiter.

Toutes ces choses étaient accompagnées d'une innocence de vie, et d'une tendresse de conscience admirable, et le Père tient pour certain qu'il est mort avec son innocence baptismale, qu'il a conservée ici, deux ans durant, avec un soin et un courage héroïques. Car pendant tout ce temps, le diable lui a fait une guerre continuelle par de furieuses tentations, mais il en est toujours demeuré victorieux, par la grâce de Dieu, à laquelle il a correspondu de son côté par sa ferveur ordinaire et par une merveilleuse crainte d'offenser Dieu, et une grande horreur des moindres péchés. Aussi se confessait-il pour cela tous les huit jours, et quelquesfois plus souvent.

Dès qu'il arrivait ici de quelque voyage, il venait droit à la chapelle, et se confessait sur l'heure, ou du moins le même jour. Il communiait avec des sentiments de dévotion et de ferveur, qu'il faudrait avoir vus pour en juger capable un Sauvage de la nation d'Agnié, qui a toujours été estimée une des plus fières et des plus éloignées du royaume de Dieu.

Mais comme la vertu, si elle est vraiment solide, ne se fait jamais mieux voir que dans les occasions, et que l'on pourrait peut-être dire que la ferveur de cette Mission soutenait celle de Skandegorhaksen; voyons-le au milieu des méchants, et au pays d'iniquité, faire triompher la vertu et la foi de Jésus-Christ.

Ce fut dans le pays des Iroquois, où il eut le courage d'aller exprès pour gagner à Dieu un jeune

All these things were accompanied by an innocent life and an admirable tenderness of conscience; and the Father is certain that he died in his baptismal innocence, which he preserved here during two years. This he did with heroic care and courage, for during all that time the devil waged continual war against him, by furious temptations; but he always remained victorious through God's grace, to which, on his part, he responded with his usual fervor, with a wonderful fear of offending God and a great horror of the slightest sins. To that end, therefore, he confessed himself every week, and sometimes oftener.

As soon as he returned hither from a journey, he went directly to the chapel and confessed himself at once, or at least on the same day. He received communion with sentiments of devotion and fervor, which one must witness, before one can judge to what extent a Savage of the Agnié nation is capable of them; for they have ever been considered the most arrogant, and the most remote from God's kingdom.

But inasmuch as virtue, if it be truly solid, never manifests itself except on occasion, and it might perhaps be said that the fervor of this Mission sustained that of Skandegorhaksen, let us observe him in the midst of the wicked and in the land of iniquity, causing virtue and the faith of Jesus Christ to triumph.

This was in the Iroquois country, whither he had the courage to go expressly to win to God a young man of his acquaintance. To his great regret, he found him plunged in every vice; and this made him groan in his heart,—all the more, because he could

homme de sa connaissance. Il le trouva à son grand regret plongé dans les vices, ce qui le faisait gémir dans son cœur, d'autant plus qu'il n'y pouvait pas apporter remède. Il se résout donc de réparer de son côté les fautes de son ami, le mieux qu'il put. Dans ce but, il se mit à faire l'apôtre au milieu de tous ces infidèles. Il chantait dans la chapelle les prières qu'il avait apprises ici. Cette nouveauté y attirait tout le monde, et il en prenait alors occasion de les instruire. Il allait hardiment dans les cabanes, et y prêchait les mystères de notre religion, et même il reprenait partout les vices avec une étonnante liberté, et c'est ce qui paraîtra presque incroyable à ceux qui connaissent la façon de faire des Sauvages, parmi lesquelles les jeunes gens ne parlent jamais en public, surtout en présence des anciens et des capitaines.

Après qu'il eut passé quelque temps dans ces exercices au milieu de l'infidélité, il retourna ici, et nous reconnûmes qu'il était toujours le même, et qu'il n'avait rien perdu de son innocence dans ce pays si plein d'abominations.

C'était déjà un fruit mûr pour le ciel. Aussi nous fut-il ravi quelque temps après son retour. Car étant allé à la chasse, sur le commencement de l'hiver, dans la résolution néanmoins de l'interrompre pour venir célébrer ici la fête de Noël, il ne put pas contenter sa dévotion, et dès le premier jour de décembre 1675, il se sentit attaqué du mal qui l'emporta, le vingt-deuxième du mois.

Sitôt qu'il se vit en danger, il protesta qu'il ne craignait point la mort, et qu'au contraire, il espérait qu'elle lui serait un passage à l'éternité bienheureuse,

not apply any remedy. He therefore resolved, for his own part, to make reparation as well as he could, for all his friend's faults. To that end he made himself an apostle in the midst of all these infidels. He chanted in the chapel the prayers that he had learned here. This novelty attracted thither all the people; and he then seized the opportunity to instruct them. He went boldly into the cabins, and preached therein the mysteries of our religion; and he even reproved vice everywhere, with astonishing freedom. This will seem almost incredible to those who know the customs of the Savages, among whom the young men never speak in public, especially in the presence of the elders and the captives.

After spending some time in these exercises in the midst of infidelity, he returned hither; and we found that he was ever the same, and had lost nothing of his innocence in that land so full of abominations.

He was already a fruit ripe for heaven; consequently he was taken away from us, some time after his return. For, having gone to hunt at the beginning of winter,—with the intention, however, of interrupting his hunt, to come and celebrate Christmas here,—he was unable to satisfy his devotion; and, as early as the first day of December, 1675, he felt himself attacked by the disease which carried him off on the twenty-second of the month.

As soon as he saw himself in danger, he protested that he did not fear death; and that, on the contrary, he hoped that it would be for him a passage to a blessed eternity; for he ever said to those near him that he was going to enjoy the sight of God in paradise.

disant toujours à ceux qui étaient auprès de lui, qu'il allait jouir de la vue de Dieu dans le paradis.

Pendant sa maladie, il n'a fait que dire son chapelet, s'exercer dans les actes de douleur de ses péchés, de foi, d'espérance et de charité. Il ne pensait qu'à Dieu et ne parlait que de Dieu; et, ce qui est merveilleux, c'est que, tombant fort souvent dans le délire, pendant tout ce temps, il ne disait autre chose que son chapelet, et tous ses délices étaient de réciter l'*Ave Maria*, et d'y mêler quelques-uns des actes de vertus, marque infaillible de l'habitude qu'il en avait contractée. Il n'a témoigné qu'un seul regret dans sa maladie, c'était de ne pas voir son bon Père (ainsi appelait-il le P. Frémin), et de ne pas mourir entre ses bras; aussi l'aimait-il, et il en était aimé uniquement.

Avant sa mort, étant encore en son bon sens, il exhorta ses parents qui l'environnaient, de persévérer dans le service de Dieu, et les pria d'exhorter aussi de sa part tous les Sauvages de la prairie de la Magdeleine à être constants dans la foi, et leur fit dire qu'il allait devant eux au ciel, comme il l'espérait, et qu'il s'attendait bien qu'ils le suivraient tous. Il les chargea aussi de payer de son petit meuble quelques dettes qu'il avait contractées. Après quoi il ne pensa plus qu'au paradis, s'entretenant doucement avec Dieu, auquel il rendit son âme très-paisiblement. La nouvelle de cette mort, ayant été apportée ici, remplit tous les esprits de tristesse, mais en même temps d'un certain sentiment de dévotion, que causait la mémoire de sa vertu.

Comme on a changé ici les coutumes ridicules des Iroquois, touchant les meubles des défunts, ou qu'on

During his illness, he did nothing but recite his rosary and repeat acts of contrition for his sins, and of faith, hope, and charity. He thought and spoke only of God; and, wonderful to relate, when he frequently became delirious, during the whole of that time he repeated nothing else but his rosary; and his sole pleasure consisted in reciting the *Ave Maria*, and in adding to it some of the acts of virtue, an infallible sign of the habit he had contracted. He manifested but one regret in his illness; this was at not seeing his good Father (thus he called Father Frémin), and at not dying in his arms; in truth, he loved and was greatly beloved by the Father.

Before his death, while still in possession of his faculties, he exhorted his relatives, who surrounded him, to persevere in God's service; and he begged them also to exhort on his behalf all the Savages of la prairie de la Magdeleine to be constant in the faith. Moreover, he sent them word that he was going before them to heaven, as he hoped; and that he fully expected all of them to follow him. He also directed them to pay with his petty effects the few debts that he had contracted. After this, his thoughts were solely of paradise; and he communed sweetly with God, to whom he gave up his soul very peacefully. When the news of his death was brought hither, it filled the minds of all with sorrow, but, at the same time, with a certain feeling of devotion caused by the recollection of his virtue.

As we have changed here the ridiculous customs of the Iroquois respecting the effects of the dead,—which were either buried with them, or devoted to superstitious purposes,—as, I say, these have been changed into better usages by distributing the effects

enterrait avec eux, ou dont on se servait superstitieusement; comme, dis-je, on les a changées en de meilleurs usages, distribuant les meubles en œuvres pies et aux pauvres, on n'a pas manqué de faire de même en cette rencontre, mais avec une circonstance remarquable; car tous les parents et les plus considérables ayant convoqué tout ce bourg, comme en un conseil général, pour faire cette distribution; ces bons Sauvages, touchés par les rares exemples de vertu que le défunt leur avait donnés, parlèrent de Dieu, du paradis et des choses de la foi, en des termes si hauts, si poétiques, si pleins de Dieu et d'une certaine onction de piété, que cela passe toute créance. Le P. Frémin, ravi de ce qu'il venait d'entendre, dit en sortant qu'il ne croyait pas qu'il y eût au monde assemblée de religieux où l'on pût parler plus dignement des choses de Dieu et de la Foi.

Celui qui présidait, présentant à l'assemblée un riche collier de porcelaine, fit un long discours. Commençant par les choses que le défunt l'avait chargé de leur dire de sa part, et, prenant en main ce beau collier: «Voilà, leur dit-il, mes compagnons, la voix de notre défunt frère. Considérez-la bien, écoutez-la bien. Il prétend qu'elle soit éternelle parmi vous, ou comme un reproche continuel de votre perfidie, si vous quittez la Foi, ou comme un gage précieux qu'il vous laisse de la récompense dont nous jouirons tous avec lui dans le paradis, si nous obéissons à la voix de Dieu et à la sienne.»

Ensuite il prit sujet de s'étendre sur les louanges de la Foi, sur le bonheur des chrétiens et sur la ferveur et la confiance avec laquelle il fallait servir Dieu. Il dit des merveilles là-dessus, les faisant

in pious works and to the poor, they did not fail to do the same on this occasion. But this was done with special solemnity; for all the relatives and the most notable men assembled, as in a general council, to effect this distribution. Those good Savages, touched by the rare examples of virtue given them by the deceased, spoke of God, of paradise, and of matters pertaining to faith, in terms so high, so poetical, and so full of God and of a certain pious unction, that it surpasses all belief. Father Frémin, delighted with what he had just heard, said on coming therefrom that he did not think that there was in the world a meeting of religious whereat matters pertaining to God and to the Faith could be more worthily spoken of.

He who presided presented to the assembly a rich porcelain collar, and delivered a long discourse. Beginning with the things that the deceased had directed him to say to them on his behalf, and holding this fine collar in his hand, he said to them: "Here, my companions, is the voice of our departed brother. Consider it well; listen well to it. He wishes that it may be eternal among you — either as a continual reproach for your perfidy, should you abandon the Faith; or as a precious pledge which he leaves you of the reward that we shall all enjoy with him in paradise, if we obey God's voice and his."

He then took the opportunity to dwell at length upon the praises of the Faith, the happiness of Christians, and the fervor and constancy with which God should be served. He said wonderful things on the subject, especially reminding them of the rare devotion and noble examples of all the virtues given them by him whose voice he bore to them, and who

surtout souvenir de la rare dévotion et des beaux exemples de toutes les vertus que leur avait donnés celui dont il leur portait la parole, et qui les regardait toujours du haut du ciel pour les animer à les suivre.

VISITE QUE MONSEIGNEUR L'ÉVÊQUE DE QUÉBEC ET M. L'INTENDANT ONT RENDUE AUX SAUVAGES DE LA PRAIRIE DE LA MAGDELEINE OU EST ETABLIE LA MISSION DE SAINT-FRANÇOIS-XAVIER.

Le vingtième jour de mai, le R. P. Claude Dablon, supérieur de la Mission de la Compagnie de Jésus en la Nouvelle-France, étant ici à faire sa visite, nous apprîmes que Mgr de Laval, premier évêque de Québec, n'était qu'à trois lieues de Montréal, où il devait faire son entrée le lendemain. A cette nouvelle, le Père supérieur prit avec lui le P. Cholenec pour s'en aller saluer Sa Grandeur. Ils trouvèrent ce prélat apostolique avec le train et l'équipage d'un prince de la primitive Église. Ce grand homme pour sa naissance et encore plus pour ses vertus, qui ont fait tout récemment l'admiration de la France, et qui, dans son dernier voyage en Europe, lui ont justement mérité l'estime et l'approbation du roi; ce grand homme, dis-je, faisant la visite en son diocèse, était mené dans un petit canot d'écorce par deux paysans, sans aucune suite que d'un ecclésiastique seulement, et sans rien porter qu'une crosse de bois, qu'une mitre fort simple et que le reste des ornements absolument nécessaires à un *évêque d'or*, comme le disent les auteurs, en parlant des premiers prélats du Christianisme. Comme il se trouvait dans ce

continually looked down upon them from heaven that he might urge them to follow him.

VISIT PAID BY MONSEIGNEUR THE BISHOP OF QUEBEC, AND MONSIEUR THE INTENDANT, TO THE SAVAGES OF LA PRAIRIE DE LA MAGDELEINE, WHERE THE MISSION OF SAINT FRANÇOIS XAVIER IS ESTABLISHED.

On the twentieth day of May, while Reverend Father Claude Dablon, superior of the Missions of the Society of Jesus in New France, was here on his visit, we learned that Monseigneur de Laval, the first bishop of Quebec, was only three leagues from Montreal, which he was to enter on the following day. Upon receiving this news, the Father superior took Father Cholenec[50] with him, to go to pay his respects to His Lordship. They found that apostolic prelate with the train and equipage of a prince of the primitive Church. This man, who is great by his birth, and still more by his virtues,—which have recently made him the admiration of France, and which on his last voyage to Europe justly won for him the king's esteem and approval,—this great man, I say, while visiting his diocese was conveyed in a small bark canoe by two peasants, with no other suite than a single ecclesiastic. He had with him merely a wooden crozier, a very simple miter, and only such other ornaments as were absolutely necessary for a *golden bishop*, as the authors say when speaking of the first prelates of Christianity. As in this miserable canoe he was exposed to all the inclemency of the weather, he reached Montreal on the twenty-first day of the

misérable canot exposé à toutes les injures de l'air, il arriva à Montréal après avoir reçu toute la pluie qui fut excessive en ces quartiers, le vingt et unième jour du mois.

La fête de la Pentecôte, qui était proche, l'obligeant de s'arrêter dans cette île pour la consolation des Français, dont plusieurs ne l'avaient pas encore vu, il donna parole à nos Pères que, dès le lundi suivant, 25 de mai, il irait visiter leur Mission de Saint-Xavier, à la prairie de la Magdeleine; et il les pria de témoigner aux Sauvages les tendresses de l'affection qu'il avait pour eux. Cette nouvelle réjouit infiniment tout le bourg; et comme on a toujours donné à nos catéchumènes et à nos néophytes toute l'estime due au caractère et au mérite d'un si digne évêque, on ne peut exprimer ni la joie que leur causa la seule espérance de le voir, ni la ferveur qu'ils apportèrent d'eux-mêmes à disposer toutes choses pour le recevoir à leur manière le mieux qu'il leur serait possible. C'est pourquoi, dès le même jour, ils commencèrent à nettoyer et à aplanir les avenues, les rues et la place de leur village; ce qu'ils continuèrent encore le lendemain, veille de la Pentecôte. Le lundi, qui en était la deuxième fête, ayant entendu la sainte messe, ils demandèrent au P. Frémin, leur principal missionnaire la permission de travailler aux préparatifs qu'ils n'avaient pu faire plus tôt. L'ayant obtenue, ils allèrent tous au bois et en rapportèrent chacun leur charge de branchages dont ils formèrent une allée agréable dans la grande place, qui est depuis leur chapelle jusqu'au fleuve de Saint-Laurent. Au bout de cette allée, sur le bord de la rivière par où Monseigneur devait arriver, ils

month, after enduring all the rain, which was unusually heavy in that quarter.

The approach of the festival of Pentecost compelled him to stop on that island for the consolation of the French, many of whom had not yet seen him. He promised our Fathers that on the following Monday, the 25th of May, he would go and visit their Mission of Saint Xavier at la prairie de la Magdeleine; and he begged them to assure the Savages of the tenderness of his affection for them. This news caused great rejoicing in the village; and, as we have always impressed upon our catechumens and neophytes the esteem due to the character and merits of so worthy a bishop, it is impossible to express either the joy caused them by the mere hope of seeing him, or the ardor that they displayed, of their own accord, in preparing everything to give him the best reception in their power. Consequently, on the very same day, they began to clean and level the approaches, the streets, and the public place in their village; and they continued this work on the following day, the eve of Pentecost. On Monday, which was the second day of the festival, after hearing holy mass, they asked Father Frémin, their principal missionary, for permission to work at the preparations that they had been unable to make any earlier. Having obtained it, they all proceeded to the woods, whence each one brought back a load of branches; and with these they made a pleasant avenue in the public place, which extends from their chapel to the river Saint Lawrence. At the end of this avenue, on the bank of the river, where Monseigneur was to land, they placed a small platform raised about two feet above the water. In the

avaient placé une petite estrade élevée sur l'eau d'environ deux pieds. Au milieu de la même allée, ils avaient dressé un berceau, *et ils l'ornerent de diuers feuillages affin que Monseigneur l'euesque y pust receuoir leur premier compliment. Joignant l'eschafaut ils auoient disposé vne longue allée de branchages, par laquelle on pust aller a l'ombre des feuilles depuis le bord de l'eau Jusqu'a l'eglise: au milieu de cette allee qui estoit de 2 ou 300 pas estoit preparé vn Cabinet de verdure auec des sieges de gazon ou se deuoit faire le 2^d^ Compliment; et a la porte de l'eglise ou l'allée se terminoit estoit encore vn autre berceau de feuillages ou Monseig^r^. deuoit estre harangué po^9^ la 3^e^ fois.*

Les choses estant ainsi disposées et tous les sauuages d'un coste auec leurs plus beaux ornements s'estans rangés sur le riuage et de l'autre tous les francois qui habitent cette Coste en asses bon nombre on ne faisoit plus qu'attendre la venue de Monseig^r^. l'Euesque.

Il estoit a montreal ou il auoit faict son entrée deux Jours auparauant, et le troisieme l'apres midy il monta en canot po^9^ trauerser Jusques icy ayant pres de deux lieües a faire par le chemin qu'il deuoit tenir.

Pendant qu'il nauige Il est bon de remarquer en passant quel est l'equipage de Ce grand prelat en faisant ses visites Il n'auoit auec luy po^9^ traïn qu'un esclesiastique et deux personnes po^9^ conduire vn petit Canot d'escorce dans lequel il estoit. C'est vne voiture bien dangereuse quand on n'a pas des ho^es^. bien experts dans cette sorte de nauigation; et bien sujete a des incomodités puis qu'on y est exposé a toutes les injures de l'air et de fait le Jour qu'il arriua a montreal [*il fut exposé a*] *il receut sur luy vne grosse pluye* [*qu'il receut sur luy*] *pendant plus de 3 lieües.*

Par bonheur le temps estoit fort beau le Jour qu'il choisit po^9^ nous honorer de sa visite. Sur les 3 heures du

middle of the same avenue, they erected a bower, *and ornamented it with various kinds of foliage, in order that Monseigneur the bishop might there receive their first congratulatory address. Beginning at the platform, they had prepared a long arbor of green boughs, by which one could go under the leafy shade from the water's edge To the church. At the middle of this arbor, which was 2 or 300 paces in length, a Bower of verdure was erected, having seats of turf, in which was to be offered the 2nd Congratulation; and at the door of the church, where the walk ended, there was still another green bower, in which Monseigneur was to be addressed for the 3rd time.*

Their preparations being thus made, and all being ranged along the river-bank,—on one side all the savages, decked out with their gaudiest ornaments; and on the other all the frenchmen, who live on this Côte in a goodly number,—it only remained to await the coming of Monseigneur the Bishop.

He was at montreal, where he had made his entry two Days before; in the afternoon of the third day, he embarked in a canoe to cross over Hither, having nearly two leagues to cover by the route that he was to take.

While he is voyaging, It will be well to observe, in passing, what retinue This great prelate has, when making his visits. He had, in his train, only one ecclesiastic, and two persons to manage a small bark Canoe in which he sat. It is a very dangerous conveyance when one has not men very expert in that kind of navigation; and it may be very uncomfortable, since one is exposed in it to all inclemencies of the weather. In fact, on the Day when he arrived at montreal, there fell upon him [he was exposed to] a heavy shower [which fell upon him] for more than 3 leagues.

Happily, the weather was very fine on the Day which he selected for honoring us with his visit. At 3 o'clock in

soir on vit paroistre de loin son Canot sur vn espece de lac que faict la riuiere qui s'eslargit beaucoup en cet endroit la. nostre p. superieur qui estoit alors icy s'embarqua aussi tost po⁹ aller a la rencontre de sa grandeur, et le salua a un petit quart de lieue loing du bord de l'eau
La cloche de l'église commençant en même temps de sonner, chacun accourut où Monseigneur devait debarquer. Le P. Frémin se mit sur la droite, à la tête de tous ses Sauvages, et le P. Cholenec prit la gauche, ayant avec soi tous les Français. *quand le Canot de Monseigr fut a la portée de la voix; Le Capitaine des hurons auec les anciens de la mesme nation s'estant placés sur l'eschafaut dont no⁹ auons parlé, cria tout haut, Euesque arreste ton Canot, et escoute ce que J'ay a te dire. on auoit prié Monseigr. l'euesque de souffrir que nos sauuages vsassent des leurs ceremonies ordres. quand ils font des receptions, et s'estant faict expliquer ce compliment il prit plaisir a cette naiueté, et s'arresta volontiers pour escouter ces deux orateurs qui le haranguerent l'un apres l'autre en l'asseurant de leur Joye et de [leur respect] l'esperence qu'ils auoient que sa presence les combleroit des benedictions du Ciel, en le loüant de son esprit de sa vertu, et de sa dignité qui l'esleuoit tant au dessus des autres maistres de la foy, et de la priere, et en l'inuitant de prendre terre chés eux; qu'ils le conduiroient dabord dans la maison du grand maistre de nos vies. Monseigneur mit alors pied a terre, et s'estant reuestu de son Camail et de son rochet, il donna sa benediction a tout le monde qui estoient a genoux. Le p. fremin entonna aussitost le veni creator en langue Iroquoise, et fut secondé de tous ses sauuages hoes. et femmes selon leur coustume, Ils le suiuirent aussi dans l'espece de prossession qu'il Commanca le long de l'allée qui auoit esté faicte po⁹ ce sujet. Monseigr.*

the afternoon his Canoe came in sight, far away, on a sort of lake formed by the river, which at that place becomes much wider. Our father superior, who was then here, immediately embarked to go to meet his lordship, and greeted him at hardly a quarter of a league from the shore. At the same time, the church-bell began to sound, and every one hastened to the place where Monseigneur would land. Father Frémin stood on the right, at the head of all his Savages; and Father Cholenec took the left, and with him all the French people. *When Monseigneur's Canoe was within speaking distance, The Captain of the hurons, who had taken his place with the elders of the same nation on the platform which we have mentioned, called out in a loud voice: "Bishop, stop thy Canoe, and hear what I have to say to thee!" Monseigneur the bishop had been asked to permit that our savages should practice the ceremonies usual with them when they give receptions; and having had this compliment explained to him, he enjoyed their naïve greeting. Accordingly, he readily halted to listen to these two orators, who harangued him in turn, assuring him of their Joy, and* [*their respect*] *the hope entertained by them that his presence would crown them with the blessings of Heaven. They praised his intellect, virtue, and dignity, which exalted him so high above other masters of the faith and the prayer; and invited him to come ashore among them, that they might conduct him at once to the house of the great master of our lives. Monseigneur then landed; and, having robed himself in his Camail and rochet, he gave his blessing to all the people, who remained upon their knees. Father fremin immediately intoned the "veni creator" in the Iroquois tongue, and was assisted by all the savages, men and women, as is their custom. They accompanied him also in a sort of procession, which he*

marchoit apres eux suiui de tous les francois qui chanterent en latin le veni creator alternatiuement auec les sauuages on arriua en cet ordre au 1^r^ berceau soubs lequel Monseig^r^. s'estant arresté, vn capitaine des onontagués, et vn ancien d'onneiout le haranguerent au nom de toutes les 5 nations Iroquoises. apres quoy on s'aduanca Jusques au 2^d^. berceau soubs lequel sa grandeur fut haranguée po^r^ la 3^e^ fois par nostre feruent [dogique] catechiste nommé paul qui estant acoutumé a parler souuent en public po^r^ Instruire ses freres fit icy son compliment auec vne force d'esprit, vne pieté, et vne eloquence incroyable dans vn sauuage. Estant donc monté sur vn tronc d'arbre qui luy seruoit de Chaire il osta son chapeau fit le signe de la Croix et esleuant ses yeux auec sa voix au ciel il remercie Dieu de la grace qu'il leur faisoit de leur enuoyer le s^t^. Euesque so[illegible]ieutenent et demanda encore celle de profiter de sa visite. En suite s'adressant a sa grandeur, il la loua de son Zele et de sa Charité po^r^ les ames en luy rendent mille actions de graces po^r^ ses soings egalement estendus sur les francois et sur les pauures sauuages. ce discours fini Monseigneur entra dans l'eglise ou le p cholenec en surplis luy presenta l'eau benite, et fit apres le salut du s^t^ sacrement, ou les francois et les sauuages chanterent encore a deux chœurs le pange lingua l'aué maris stella, et le domine saluum fac regem; apres quoy les sauuages seuls ho^es^ et femmes alternatiuement chanterent vn second motet du S^t^ sacrement.

Le salut achevé Monseigneur estant entré en nostre maison coe il vit que les sauuages le suiuoient il fit entrer les ho^es^. leur donna a tous sa main a baiser, et leur faisant pleusieurs caresses, nommement a ceux qu'on luy disoient estre les plus feruents. Estant passé dans vne autre chambre il permit aux femmes d'y entrer po^r^ loüer leur pieté a proportion du bien qu'on luy disoit de chascune

Headed, along the shaded walk which had been made for that purpose. Monseigneur walked after them, followed by all the frenchmen, who chanted in latin the "veni creator" alternately with the savages. In this order the 1st bower was reached, under which Monseigneur halted, and a captain of the onontagués and an elder from onneiout addressed him, in the name of all the 5 Iroquois nations. After that, they proceeded To the 2nd bower, under which his lordship was addressed, for the 3rd time, by our devout [dogique] catechist, named paul,—who, being accustomed to speak often in public, when Instructing his brethren, now offered his congratulations with a spirit, piety, and eloquence surprising in a savage. Having mounted upon the stump of a tree, which served him as a Rostrum, he took off his hat and made the sign of the Cross. Then, lifting his eyes and his voice toward heaven, he thanked God for the favor that he had granted them in sending them the holy Bishop, his representative; and prayed, further, for the grace of profiting by his visit. Afterward, addressing his lordship, he praised him for his Zeal and his Charity for souls, returning him a thousand thanks for his watchful care, extended equally to the french and the poor savages. This address ended, Monseigneur entered the church, where father cholenec, in surplice, presented to him holy water and gave the benediction of the blessed sacrament. At that ceremony the french and the savages chanted again, in two choirs, the "pange lingua," "ave maris stella," and "domine salvum fac regem,"—after which the savages alone, men and women alternately, sang a second motet of the Blessed sacrament.

The benediction ended, Monseigneur came into our house. Perceiving that the savages were following him, he made the men come in and gave to all of them his hand to kiss, bestowing upon them many tokens of regard, especially on

d'elles. En fin il les congedia en leur donnant a tous sa benediction. Des Iroquois infidèles, arrivés depuis peu de leur pays, et qui ne respiraient que la guerre et la fierté, la reçurent aussi en rendant à Sa Grandeur tous les mêmes devoirs et toutes les mêmes soumissions que nos chrétiens, comme si la présence d'un si bon pasteur eût changé ces cruels loups en de doux agneaux.

Le lendemain qui estoit la 3^e^ feste de la pentecoste fut veritablement Jour de descente du S^t^. esprit sur cette mission par le grace des sacrements que Monseig^r^. y confera auec toute la Joye et la bonté possible, et que nos sauuages receurent auec vne modestie et vne deuotion admirable. Il commenca des le grand matin par le baptesme de dix adultes 4 ho^es^. et six femmes, il continua par 3 mariages qu'il fit; apres quoy il dit la s^te^. messe pendant laquelle nos sauuages chanterent et communierent po^r^ la plus part de sa main. Il leur donna encore la Confirmation en permetant aussy aux francois qui ne l'auoient pas receue de se Joindre aux sauuages. pour lesquels seuls il était venu, à ce qu'il assure. *Le pere fremin leur repeta en sauuage le sermon que sa grandeur leur fit en nostre langue.*

La matinée s'estant ainsi passée on fit en son nom vn festin a tous nos sauuages dans la cabane du Dogique *vne grande Cabane. coe ils sceurent que sa grandeur y deuoit assister ils preparerent pour luy et pour sa suite des places qu'ils ornerent de tout ce qu'ils auoient de plus beau. Le festin que fut plus long en harangues en char et en ceremonies semblables qu'a manger estant acheué, Monseigneur ne se Contentant pas de cette faueur faite a tous en g^nal^, voulut encore par vn exés de sa bonté et de sa Condescendence ord^re^. visiter chasque famille et chaque particulier en sa Cabane propre; dequoy nos sauuages ne se*

those who, as he was informed, were the most devout. Having gone into another room, he gave permission to the women to come in, in order that he might praise their piety in proportion to the good that was reported to him respecting each of them. At length he dismissed them, bestowing upon them all his blessing. It was also received by some infidel Iroquois, who had recently arrived from their own country, and who breathed only war and arrogance; for they paid all respect and submission to His Lordship, the same as our Christians gave,— as if the presence of so good a pastor had changed those cruel wolves into gentle lambs.

The morrow, which was whitsun-tuesday, was truly a Day of the descent of the Holy ghost upon this mission, through the grace of the sacraments which Monseigneur most Gladly and kindly bestowed upon it, and which our savages received with admirable modesty and devotion. He commenced, in the early morning, with the baptism of ten adults,— 4 men and six women,— following this up with 3 marriages, at which he himself officiated. After that, he said holy mass, during which our savages chanted and received communion,— in most cases, from his own hand. He further gave them Confirmation, permitting also the french who had not received it to Join the savages — for whose sake alone, he asserted, he had come. *Father fremin repeated to them, in the savage tongue, the sermon which his lordship preached to them in our own.*

The morning having thus passed, there was given in his name a feast to all our savages in the Dogique's *a large Cabin. As they knew that his lordship was to be present thereat, they prepared for him and for his suite places, which they decked out with all the most beautiful articles which they possessed. The feast, which was*

furent pas plustost aperscus que po⁹ reconnoistre vne faueur si grande ils ornerent leurs Cabanes de tout ce qu'ils auoient de plus pretieux dans leurs petits magasins. preparant une place pour y faire asseoir Sa Grandeur, et étendant à terre, les uns des branchages, les autres des nattes bien travaillées, d'autres de belles peaux, d'autres des couvertures de ratine et de semblables étoffes. *Netoyant les rues par ou il deuoit passer, et les embellissant autant qu'ils le pouuoient. Monseig^r. fut bien content et edifié de tous ces sinceres temoignages d'affection et de respect, et quoy qu'il se fit tart lors qu'il eut visité tout le monde, l'ardeur que montrerent quelques parens a luy faire baptiser leurs enfans fut Cause que no⁹ luy en presentasmes sept ausquels il Confera tout aussi tost ce Sacrem^t. apres quoy il assista au salut qui se fit coe le Jour precedent le lendemain matin ayant encore voulu dire la messe de nos sauuages qui y chanterent tres bien a leur ord^re. il reprit le chemin de montreal tout le monde l'acompagnant Jusques a la riuiere coe l'on auoit fait a son arriuée. lors qu'il fut prest d'entrer dans son Canot, on se mit a genoux po⁹ receuoir sa benediction qu'il donna encore a toute l'assemblée qui le suiuit tant qu'elle put des yeux, et dont il emporta tous les Cœurs, en luy laissant le sien.*

Nous eusmes loisir d'entretenir Monseig^r. l'Euesque pendant qu'il fut icy de quelques vns de nos sauuages dont la vertu esclatoit dauantage, outre la satisfaction qu'il tesmoigna auoir de tout le qu'il auoit veu, et du bon estat ou il trouuoit cette mission; Il prit sur tout plaisir au recit que nous luy fismes de la pretieuse mort d'un June Iroquois Chrestien.

Une des choses par où ce saint Prélat et sa suite remarquèrent mieux la solide vertu des Sauvages de

protracted,—rather by addresses, songs, and similar ceremonies than by eating,—being over, Monseigneur, not Contenting himself with this favor granted to all in general, was further pleased, by an excess of his goodness and of his usual Condescension, to visit each family, and each individual in his own Cabin. Our savages no sooner perceived this than, in order to show their gratitude for a favor so great, they decorated their Cabins with all that was most precious in their scanty stores,— making ready a place wherein to seat His Lordship, and spreading upon the ground, in some places, branches of trees, in others, handsomely worked mats; some laid down rich furs, others blankets of ratine and of similar stuffs. *They Cleaned the thoroughfares through which he was to pass and beautified them to the utmost of their ability. Monseigneur was greatly pleased and edified at all these sincere tributes of affection and respect; and, although it was late by the time he had visited all the people, the zeal which some parents showed to have him baptize their children Resulted in our presenting to him seven of these, on whom he immediately Conferred that Sacrament. He then assisted at benediction, which took place as on the preceding Day. On the following morning, having again been pleased to say mass for our savages, who sang at it very well, as they usually do, he set out on his return to montreal,—all bearing him company as Far as the river, as had been done on his arrival. When he was on the point of stepping into his Canoe, they knelt down to receive his benediction, which he again bestowed upon all assembled, who followed him with their eyes as far as they could see. He carried away all their Hearts, while leaving them his own.*

We had leisure for conversing with Monseigneur the Bishop, while he was here, concerning some of our savages

cette Mission, et qui les ravit davantage, fut que la joie de toute cette fête ne fût point troublée par la plus funeste nouvelle qui pût arriver pour ce bourg. Comme depuis quelque temps on était en peine d'une bande de chasseurs entre lesquels était le capitaine des Agniés, un des plus considérables de tous les Iroquois, et qui de plus est un très-excellent chrétien, le mardi au matin, comme on était prêt de dire la messe, un Sauvage arriva de Québec, qui assura, qu'en passant par les Trois-Rivières, il avait apprit des Sauvages-Loups que d'autres de leur nation auraient tué les chasseurs dont on était en peine à la Prairie.

Quoique cette nouvelle se soit dans la suite trouvée fausse, grâce à Dieu, cependant elle fut crue de tout le monde pour véritable; et ainsi, suivant la coutume des Sauvages, dans de pareilles occasions, tous les parents de ceux dont on avait annoncé la mort devaient se tenir renfermés chez eux sans paraître à aucune action publique, si est-ce que non-seulement ils assistèrent tous au divin service, auquel ils reçurent le sacrement de pénitence, d'eucharistie et de confirmation, mais encore la femme de ce capitaine, toute abîmée dans la douleur, ajouta à toutes ses dévotions celle de présenter à la messe le pain bénit qu'elle devait donner ce jour-là, et fit ensuite la quête par l'église avec toutes les civilités d'une dame française, et avec une modestie, une force d'esprit et une résignation aux ordres de Dieu, infiniment plus grande. Monseigneur l'évêque ayant appris après la messe ce qui était arrivé, et ayant été informé de la parfaite amitié que cette femme forte avait pour son mari, loua hautement sa vertu, et lui témoigna, par tout ce

whose virtue shone with more than ordinary luster. Besides the satisfaction which, he assured us, he had felt at all that he had seen, and at the good condition in which he found this mission, He took an especial pleasure in the narration which we gave him of the precious death of a Young Iroquois Christian.

One of the things which enabled that holy Prelate and his suite better to observe the solid virtue of the Savages of this Mission, and which delighted them most, was that the joy of all this feast was not disturbed by the saddest news that could come to this village. Anxiety had been felt, for some time, for a band of hunters, among whom was the captain of the Agniés, one of the most noted of all the Iroquois and, moreover, an excellent Christian. On Tuesday morning, as mass was about to begin, a Savage arrived from Quebec, who stated that when he passed through Three Rivers he had learned, from some Loup Savages, that others of their tribe had killed the hunters about whom the people of la Prairie were anxious.

Although in the sequel this news, thanks be to God, turned out to be false, it was nevertheless believed by all to be true; and thus, according to the custom of the Savages on similar occasions, all the relatives of those whose death had been announced should have remained shut up in their houses, without making their appearance on any public occasion. Nevertheless they not only all attended divine service at which they received the sacraments of penance, the eucharist, and confirmation; but even the wife of that captain, afflicted as she was, added to all her devotions that of offering at mass the blessed bread, which she had to give on that day.

qu'il put, la part qu'il prenait à sa perte et à celle des Iroquois qui croyaient leurs gens morts; ainsi, tout le stratagême qu'il semblait que le démon n'avait inventé que pour jeter le désordre dans les esprits, et pour empêcher les fruits de la visite de Monseigneur l'Évêque, ne servit qu'à faire éclater davantage la vertu de nos nouveaux chrétiens et qu'à augmenter la juste estime où est cette Mission.

M. l'intendant n'en a pas conçu moins d'opinion dans la visite qu'il y fit peu après. Cet illustre ministre de Sa Majesté, dont l'arrivée a été si heureuse à la Nouvelle-France, et qui, par sa piété, sa douceur, son intégrité, son ardeur d'obliger tout le monde, et son application aux affaires, remplit si dignement toutes les charges, arriva dans la ville de Montréal un samedi au soir, 20 juin; il prit aussitot jour pour venir visiter nos Sauvages à la Prairie, où il se rendit en effet le samedi suivant, accompagné de M. Dambrant, son fils aîné, de M. Perrot, gouverneur de Montréal, et de plus de cinquante personnes des plus considérables du pays, entre lesquelles était M. le curé de Montréal.

Comme nos Sauvages ont l'obligation à ce digne intendant d'une belle terre d'une lieue et demie qu'il leur a accordée, parce que celle de la Prairie étant dans un fond, n'est pas propre pour le blé d'Inde, ce leur fut une indicible joie de le voir arriver sur le soir par un très-beau temps et avec une suite de douze ou quinze canots. Il n'eut pas, lui-même, moins de joie de voir sur le rivage un si grand nombre de Sauvages chrétiens, qui étaient venus au-devant de lui, et dont il connaissait la foi et la piété par la réputation qu'ils se sont justement acquise.

Afterward, she took up the collection in the church, with all the good breeding of a French lady, with infinitely greater modesty and self-possession, and resignation to God's will. After mass, when Monseigneur the bishop learned what had happened, and was informed of the perfect love which that brave woman had for her husband, he highly praised her virtue, and showed by every means in his power the regret that he felt for her loss, and for that of the Iroquois who believed their people to be dead. Thus the whole stratagem which the devil seemed to have invented solely to disturb the minds of the savages, and to prevent the good results of Monseigneur the Bishop's visit, served but to make the virtue of our new Christians shine more brightly, and to increase the esteem in which this Mission is justly held.

Monsieur the intendant conceived no less an opinion of it during a visit which he paid there shortly afterward. That illustrious minister of His Majesty, whose coming has been so fortunate for New France and who, by his piety, his kindness, his integrity, his anxiety to oblige every one, and his application to business, so worthily fills all his offices, arrived in the town of Montreal on the evening of Saturday, June 20. He at once appointed a day to visit our Savages at la Prairie, whither, in fact, he proceeded on the following Saturday, accompanied by Monsieur Dambrant, his eldest son; Monsieur Perrot, governor of Montreal; and over fifty of the most notable persons of the country, among whom was Monsieur the curé of Montreal.

As our Savages are under obligation to that worthy intendant for a fine piece of land, a league and a half in extent,[51]— which he granted them because that

Après l'avoir salué, selon leur coutume, nos Pères et eux le conduisirent à l'église, où il fit ses prières devant le Saint-Sacrement. Ensuite, pour montrer aux Sauvages qu'il était venu pour eux, il alla à leur village, qui était un peu éloigné de la chapelle, et ayant passé quelque temps dans les cabanes à donner mille marques de son amitié et de sa vertu, il retourna à l'église, d'où on alla processionnellement au bûcher préparé pour la fête de Saint-Jean, qui tombait le lendemain.

Le P. Frémin marchait à la tête des Sauvages, puis le porte-croix avec deux enfants en surplis qui portaient les chandeliers, après lesquels marchait le P. Cholenec qui servait de diacre à M. le curé de Montréal, que l'on avait prié d'officier; M. l'intendant suivait, et avait après lui M. le gouverneur de Montréal et un grand nombre de Français; sur les deux côtés de cette longue procession s'était rangée en haie et en armes, la jeunesse Sauvage à la gauche, et la française à la droite, ayant à sa tête le fils de M. l'intendant. Ils firent tous plusieurs décharges, à l'instant où M. l'intendant eut commencé de mettre le feu au bûcher et où l'officiant eut entonné le chant ordinaire; ce chant fut continué par les Français et les Sauvages qui chantaient en deux chœurs, ceux-ci en latin et ceux-là en iroquois. Si M. l'intendant témoigna après cette cérémonie qu'il avait été ravi du chant et principalement de la dévotion de nos Sauvages qui avaient assisté à cette procession en silence et prière, nos Sauvages ne furent pas moins édifiés de l'y avoir vu toujours nu-tête, son chapelet à la main, et avec les marques de cette haute piété dont il fait une profession exemplaire. Il nous en donna

of la Prairie, being in low ground, is not suitable for raising Indian corn,—they were delighted beyond expression to see him arrive in the evening, in very fine weather, followed by twelve or fifteen canoes. He himself felt no less joy at seeing on the beach so great a number of Christian Savages, who had come to meet him, and whose faith and piety he knew by the reputation which they have so deservedly acquired. After saluting him according to their custom, our Fathers and they led him to the church where he said his prayers before the Blessed Sacrament. Then, to show the Savages that he had come on their account, he went to their village, which lies a short distance from the chapel; and, after passing some time in the cabins, giving a thousand proofs of his friendship and his virtue, he returned to the church. Thence all walked in procession to the bonfire prepared for the feast of Saint John, which fell on the following day.[52]

Father Frémin marched at the head of the Savages; then came the cross-bearer, with two boys in surplices carrying candlesticks. After them walked Father Cholenec, acting as deacon to Monsieur the curé of Montreal, whom we had asked to officiate. Monsieur the intendant came next, followed by Monsieur the governor of Montreal and a large number of Frenchmen. On both sides of this long procession the youth were marshaled in two files, and under arms,—on the left the young Savages, and on the right the young French, with the son of Monsieur the intendant at their head. They fired several volleys at the moment when Monsieur the intendant began to light the bonfire, and when the officiant intoned the usual chant. This chant was continued

encore de nouvelles preuves, soit par le peu qu'il prit pour la collation de ce jour-là, qui était la vigile de Saint-Jean, soit le lendemain par la dévotion qu'il fit paraître en entendant la messe, et en recevant les sacrements de pénitence et d'eucharistie. Comme, pendant tout ce temps, nos Sauvages chantèrent en leur langue, alternativement les hommes d'un côté et les femmes de l'autre, il témoigna que leur chant lui avait donné bien de la dévotion et de la joie de voir Dieu loué et servi par des gens qui vivaient, il y a peu d'ann plutôt en bêtes qu'en hommes.

Avant le dîner, il tint chez nous un conseil général de tous les Sauvages qui étaient à la Prairie, savoir des cinq nations iroquoises, des Hurons et des Loups; leur ayant par son interprète donné de grandes louanges de leur zèle et de leur fidélité pour le culte de Dieu et pour le service du roi, il les exhorta de continuer et leur promit tout ce qui pourrait dépendre de sa personne; il accompagna son discours de beaux présents pour ces peuples, au nom desquels il fut remercié par le capitaine de la Prairie. En se mettant à table fit asseoir à ses côtés nos capitaines, but à leur s et voulut qu'ils bussent à la sienne, ne pouvant se lasser de leur témoigner son affection. C'est pourquoi, après son dîner, il fit faire un festin à tout le village dans la plus grande de toutes les cabanes, où il eut la bonté de demeurer plus de deux heures pour assister à toutes leurs cérémonies, quoi qu'il fît un chaud insupportable. Au sortir de là, on lui présenta un petit Sauvage de six à sept ans pour le tenir sur les fonts de baptême, ce qu'il fit en le nommant François-Xavier, à cause de la dévotion qu'il a pour ce grand patron de notre Mission.

by the French and Savages, who sang alternately,—the former in Latin, and the latter in Iroquois. If Monsieur the intendant after the ceremony showed that he was charmed with the singing and, above all, with the devotion of our Savages, who had assisted at the procession silently and in prayer, our Savages were no less edified at seeing him in it bareheaded, his rosary in his hand, and with evidences of that profound piety which he professes in so exemplary a manner. He gave us still further proofs of it, both by the little that he ate at collation on that day, which was the vigil of the feast of Saint John; and, on the following day, by the devotion with which he heard mass, and received the sacraments of penance and the eucharist. As during all that time our Savages sang in their language alternately,—the men on one side, and the women on the other,—he declared that their singing had inspired him with much devotion, and with joy at seeing God praised and served by people who, a few years previously, lived more like animals than like men.

Before dinner, he held at our house a general council of all the Savages at la Prairie—namely, those of the five Iroquois nations, the Hurons, and the Loups. Having, through his interpreter, given them great praise for their zeal and fidelity in worshiping God and serving the king, he exhorted them to continue, and promised them to do for them whatever he personally could. He accompanied his discourse by fine presents for those tribes, in whose name he was thanked by the captain of la Prairie. On sitting down to table, he made our captains sit beside him; he drank their health and wished them to drink his, and could not sufficiently manifest his

Après nous avoir donné toutes ces marques, et plusieurs autres encore de sa solide piété et de sa cordiale affection, il s'en retourna à Montréal avec toute sa suite, pendant que tous nos pauvres Sauvages, l'ayant reconduit jusqu'à la rivière, l'accompagnaient du cœur et des yeux. Il leur rendit comme une seconde visite quelque temps après, laquelle ne fut pas moins obligeante que la première. Mais, pour ne pas user de redite, je dirai seulement qu'elle fut plus familière, étant venu cette fois, lui troisième, et qu'elle lui coûta beaucoup plus à cause de la pluie et de l'orage dont il fut surpris en chemin. Cependant toute l'eau qui tomba ne ralentit rien du feu de sa charité et de son zèle pour le bien de nos pauvres Sauvages.

affection to them. As a token of this regard, after dinner he gave a great feast to the entire village, in the largest of all the cabins,—where he was good enough to remain more than two hours, in order to be present at all their ceremonies, although the heat was unbearable. On leaving the place, a little Savage, six or seven years of age, was presented to him that he might stand godfather to the child; this he did, and named him François Xavier, on account of his devotion to the great patron of our Mission.

After giving us all these and still many other evidences of his solid piety and cordial affection, he returned to Montreal with all his suite; while all our poor Savages, who accompanied him to the river, followed him with their hearts and with their eyes. He paid them a second visit some time afterward, which was no less kind than the previous one. But, to avoid repetition I shall merely say that it was a more familiar one; for he came, this time, with two other persons, and it cost him much more, owing to the rain and storm that overtook him on the road. Nevertheless, all the water that fell did not in any wise cool the fire of his charity, and of his zeal for the welfare of our poor Savages.

BIBLIOGRAPHICAL DATA: VOL. LIX

CXXXIII

For bibliographical particulars of the *Relation* of 1673–74, see Vol. LVIII.

CXXXIV

The original MS. of Father Louis Nicolas's *Mémoire pour un Missionaire qui ira aux 7 Iles*, written probably in June or July, 1673, rests in the archives of St. Mary's College, Montreal. This is its first publication.

CXXXV

This letter of Claude Dablon to the provincial at Paris, Jean Pinette, was written at Quebec, October 24, 1674. In its publication we follow the text in Douniol's *Relations inédites*, t. ii., pp. 3–15.

CXXXVI–CXXXVIII

These three records of the remarkable voyages by Father Marquette are published by us from the original MSS., now resting in the archives of St. Mary's College, Montreal. Doc. CXXXVI. is the account of the first voyage (1673), in Marquette's handwriting, with corrections by his superior, Dablon; Doc. CXXXVII. is Marquette's unfinished autograph journal of his second expedition (1674–75), of which we also publish a facsimile; Doc. CXXXVIII. is Dablon's account of this second expedition, with particulars of Marquette's death in 1675. These several documents have already, as described below,

been published by Lenox, Douniol, Shea, and others. We have changed the order in which they are given by previous editors, by throwing Allouez's account of the voyage to the Illinois (1676) forward into its proper chronological sequence, and inserting between the reports of the first and second voyages of Marquette, as given by Dablon, Marquette's own journal of his second voyage; this is in accordance with our purpose of preserving, so far as practicable, a strictly chronological arrangement.

The bibliographic history of Marquette's voyages is a puzzle; we present here a series of interesting data, as a contribution toward its solution. There are several manuscripts extant, which, in the main, duplicate one another; they are mentioned in Harrisse's *Notes*, pp. 142 and 143. In presenting his narrative, we have, as above stated, had recourse to a MS. with Dablon's corrections, preserved in the archives of St. Mary's College, Montreal. That MS. lacks pp. 55–63, a lacuna which we have supplied from the 1681 edition of Thevenot's *Recueil*, described below. St. Mary's also possesses the original autograph journal of Marquette's second expedition, covering the period from October 25, 1674, to April 6, 1675; and the original map which he drew, presumably in the winter of 1673–74. These are also reproduced by us, directly from the originals, by photography.

The Marquette narrative was first printed in an abridged form, probably from a manuscript which Dablon had sent to Paris. It comprises only 43 pages of the following collection: " Recueil | de Voyages | de M^r^ | Thevenot. | Dedié av Roy. | [*Cut*]|

A Paris, | Chez Estienne Michallet | ruë S. Jaques à l'Image S. Paul. | M. DC. LXXXI. | Avec Privilege du Roy."

Thevenot's little volume is a composite; the Marquette portion has its own pagination, and is entitled: " Découverte | de quelques Pays | et Nations | de | l'Amerique | Septentrionale." There is a copy of this edition in the Lenox Library; also another, typographically agreeing with it in all other respects, but having the date " M. DC. LXXXII." Camus, in his *Mémoire* (Paris, 1802), p. 282, thus refers to another variation: " J'ai vu de ce livre un exemplaire portant au frontispice la date de 1681, chez Michallet. Sur cette indication étoit collée une autre adresse, *chez Thomas Moëtte*, 1687." There is still a fourth variety, tabulated in the auction catalogue of the Sunderland or Blenheim Library, sold in 1883 (pt. v., item 12409). It is a copy with the 1682 date, having pasted over it this fresh imprint: "*Paris, I. Moette, 1689.*" Henry Stevens bid it in for £17. Thevenot's *Recueil* contains a map of the Mississippi, engraved by Liebaux, which differs from, and is quite inferior to, Marquette's own chart,—it is, in fact, of no practical value; but we present both of them as a striking parallel. The " facsimile " of Marquette's genuine map, as reproduced by Shea and others, is not without blunders, which will be detected upon comparison with the photographic facsimile given in the present volume of our series. On p. 268 of his *Discovery and Exploration of the Mississippi Valley*, Shea gives the following " Comparative Table Of the Names on the Map published by Thevenot, as Marquette's, and on his Real Map:"

THEVENOT.	MARQUETTE.	USUAL FORM.
Mouingwena	Moingwena	Moingonan
Pe-wanea	Pe-warea	Pe-oria
Tillini-wek	Ilinois	Alliniwek and Illinois
Missi-ousing	Miscousing	Wisconsin
Cach-ouach-wia	Kachkaskia	Kaskaskia
Manoutensac	Maskoutens	
Kamissi	Kanza	
Autrechaha	Ouchage	Osage
Ou-missouri	We-messouret	Missouri
Ahiahichi	Aiaichi	Ayiches
Tamisa	Tanik-wa	Tonica
Matoua	Matora	
Ototchassi	Atotchasi	Southouis
Monsouperea	Monsoupelea	
Wabouquigou	Wabous-quigou	Wabash
Kakinouba	Kakinonba	?Kanawha

The following names are on Marquette alone:—

Pahoutet		
Maha		Omaha
Pana		
Otontanta	Anthoutanta (Le Clercq)	
Akoroa	Koroa	
Papikaha		?Quapaw
Apistonga		
Maroa		Tamaroa

The following are on Thevenot alone:

Kithigami, Minonk, Aganahali, Wabunghiharea, Taharea.

It will be observed that on the real map the part of Michigan then unexplored, is dotted only, and that the Mississippi descends only to Akansea, the limit of his discovery.

Obadiah Rich republished the Marquette portion of Thevenot's *Recueil*, in an edition of 125 copies. It was printed at *Paris.— Imprimerie de Maulde et Renou, . . . 1845*. Rich made up a title-page, in antique form, as follows: "Voyage | et | Découverte | de | quelques Pays et Nations | de | l'Amé-

rique Septentrionale | par | le P. Marquette et Sr. Joliet. | [*Cut*] | A Paris, Chez Estienne Michallet | ruë S. Jacques à l'Image S. Paul. | M. DC. LXXXI. | Avec privilege du Roy."

A rather free and defective English version of Thevenot's text was printed in the "Continuation" of the English translation of Hennepin's *America* (London, 1698), and of this rendering there are several editions. A better English translation from the same source is given in part ii. of French's *Historical Collections of Louisiana* (Phila., 1850), pp. 279, ff.; and an abstract in the *Historical Magazine* (Aug., 1861), vol. v., pp. 237–239.

Pieter vander Aa published a Dutch translation of Thevenot's abridgment, in his folio and octavo collections of voyages, as follows: (1) Folio edition — *De Aanmerkens-waardige Voyagien* (Leyden, 1706–1727). Marquette is included among the pieces of vol. ii. of the miscellaneous narratives, and its separate title begins thus: "Ontdekking | Van | eenige | Landen en Volkeren, | In't Noorden-gedeelte | Van | America, | Door den Vader | Marquette, Soc. Jesu, en d'Hr. Joliet; | [etc.]." (2) Octavo edition — *Naaukeurige Versameling* (Leyden, 1707). The special title-page of the Marquette portion is, practically, like that in the folio volume, and forms part of vol. 28 of this octavo collection.

The manuscripts at St. Mary's College were published for the first time by Shea, in the following work: "Discovery and Exploration | of the | Mississippi Valley: | with | the Original Narratives of Marquette, | Allouez, Membré, Hennepin, and | Anastase Douay. | By | John Gilmary Shea. | With a facsimile of the newly-discovered Map of Marquette. | [*Cut*] |

Redfield, | Clinton Hall, New York. | 1852." The volume gives Marquette in an English translation, the French text being printed on pp. 231, ff. It had first been issued as part iv. of Benjamin F. French's *Historical Collections of Louisiana;* but the author's edition, as above, appeared simultaneously. They were both printed from the same stereotype plates; the only difference being a series title-page for the former, in addition to the specific title of the work.

Early in 1855, a small private edition of the *Récit* and *Journal,* from the Montreal MSS.—but materially changed and generally modernized in orthography,—was printed for James Lenox, as follows: " Recit | des Voyages | et des Descouvertes | du | R. Père Jacques Marquette | de la Compagnie de Jesus, en | l'année 1673 et aux ſuivantes; | La Continuation de ſes Voyages | Par le R. P. Claude Alloüez, | et | Le Journal Autographe du | P. Marquette en 1674 & 1675. | Avec la Carte de ſon Voyage tracée de ſa main. | [*Cut*] | Imprimé d'après le Manuſcrit Original | reſtant au Collège S^te^ Marie | à Montreal."

Collation: Title, with " Imprimerie de Weed, Parsons & Cie. Albanie N. Y. 1855 " on the verso, 1 leaf; " Avant-propos," pp. (2); " Table," pp. (5); blank, p. (1); " Récit," pp. 1–144; " Journal," pp. 145–169; endorsement on verso of p. 169; Lenox coat-of-arms, with verso blank, 1 leaf. Facsimiles of Marquette's map and a specimen of the " Journal."

The Lenox Library's copy has been bound up with six other title-pages, all variations, being canceled proofs made in connection with the preparation of the book. There is, similarly, an extra " Avant-propos," and also a canceled title for the " Journal."

Claude Dablon's *Relation* of 1673–79, as published by Shea in his Cramoisy Series (Albany: J. Munsell, 1860), includes Marquette's narrative. It is, however, a less acceptable text than the one we give. That edition is also minus the *Journal*, and the introduction of the map is wholly arbitrary, as will be seen from Shea's letter to Lenox, in bibliography of our Doc. CXXXIX.

This map and the "Voyages et Découvertes" were again presented in the *Mission du Canada. Relations inédites de la Nouvelle-France* (Paris: Charles Douniol, 1861), t. ii., pp. 239, ff. Martin introduced a page (p. 273) of Indian music which does not belong to the St. Mary's manuscript, but was taken from a manuscript conserved "chez les Jésuites, à Paris." This we have relegated to *Note* 29, p. 311, of the present volume.

In James A. Van Fleet's *Old and New Mackinac*, copious extracts are given from the Marquette narrative. Van Fleet's work has passed through at least three editions—1870, 1874, and 1880.

See also: Margry's *Mémoires et Documents*, t. i. (Paris, 1876), pp. 259, ff.; and Rochemonteix's *Jésuites*, t. iii., pp. 9, 10, 20, 21.

CXXXIX

In publishing Dablon's *État présent des Missions* (or *Relation*) for 1675, in this and the succeeding volume, we have recourse for the greater part thereof to Douniol's *Relations inédites*, t. ii., pp. 17–95. We omit therefrom, however, pp. 21–33, as being a duplication of our Doc. CXXXVIII.; and substitute for it an extract from Dablon's MS. *Relation* of 1673–79, mentioned below, which includes Allouez's

work in the missions of St. Marc and St. Jacques in 1674–75. We also substitute for most of pp. 59–64 of Douniol another extract from the Dablon MS., as being a fuller description of Laval's visit to La Prairie. The typographical methods of representing these changes are explained in the introductory half-title of this document. The MS. of 1673–79 was written by Vincent Bigot, a few minor corrections being made by Dablon; words or letters deleted by the latter are, in our presentation, printed within brackets.

Dablon's *Relation* of 1673–79 is a composite, giving in sections the history of the New France missions for the years indicated. But some of the ground which it covers is given in better or more extended form in other manuscripts; in such cases we have thought it best to print them, and omit the duplications of Dablon. In printing the remaining portions of Dablon, we have considered it expedient to dissect his *Relation*, as follows: Most of the report from Ste. Marie du Sault is substituted for the Douniol text in Vol. LVIII. The account of some "marvels" there wrought is a duplicate of the same chapter in *Relation* of 1672–73 (Vol. LVII.). Nouvel's journal of 1676 is also duplicated from the *Relation* of 1676–77 (Vol. LX.). The account of the St. Jacques and St. Marc missions appears in *Relation* of 1675 (Vol. LIX.); Marquette's second voyage is related in the same volume. Allouez's voyage is told in Vol. LX., where also Crépieul's journal and Morain's letter are duplicated (*Relation* of 1676–77). Part of the report of the La Prairie and St. François Xavier du Sault mission appears in Vol. LIX.; the last two sections are omitted in our series, as lacking in historic

value; for the same reason we omit most of the report from Lorette. The first section of this Lorette report is omitted, as being rendered unnecessary by the fuller account given by Bouvart in Doc. CXL. (Vol. LX.); and a few pages at the end of section 4 are substituted for the Douniol text in *Relation* of 1675 (Vol. LIX.). What remains of the *Relation* of 1673–79 constitutes a report for the last-named year, and as such will appear in Vol. LXI.

The original MS. is preserved in the archives of St. Mary's College, at Montreal. It was the work of Vincent Bigot; but Dablon retouched it in places, and made some changes, in his own handwriting. This MS. was one of those which the last survivor of the New France Jesuits, Father Casot, placed in the custody of the nuns of the Hôtel-Dieu, at Quebec, and which were returned to the order upon its reëstablishment in Canada, in 1843.* The MS. consists of 147 pp., small 4to. Unfortunately, a sheet of nine pages, pp. 110–118, is lacking. It comprises the first section of chap. vi. (minus the title), the entire second section, and a part of the third. Dablon wrote the following abridged title on the verso of the last "cahier:" "Relation de 1679, abrégé des précédentes."

This manuscript was first edited for publication by Father Félix Martin for Shea's "Cramoisy series." According to the Lenox Library's catalogue of that series, it forms no. 12; but Mr. Lenox, who privately owned several copies, called it no. 14. The title of this printed edition follows: "Relation | de ce qui s'est passé | de plus Remarquable | aux Missions des Peres | de la Compagnie de Jesus | en la | Nouvelle

*See Vol. XXVIII. of our series, pp. 305, 306.

France | les années 1673 à 1679 | Par le R. P. Claude Dablon Recteur | du College de Quebec & Superieur | des Miſſions de la Compagnie de | Jesus en la Nouvelle France. | [*Cut*] | A la Nouvelle York, | De la Preſſe Cramoiſy de Jean-Marie Shea. | M. DCCC. LX. | Avec Permiſſion."

The above title is not, of course, a part of the manuscript, but was made up by either Martin or Shea, adopting the fixed form of the old Cramoisy annuals. The table of contents is likewise constructed.

Collation: Title, 1 leaf; "Epistre" to the Provincial, Michel Fessard, pp. (6); "Table," pp. ix.–xiii.; text, pp. 1–290; colophon, with verso blank, 1 leaf. A facsimile of Marquette's map. The colophon reads: "Achevé d'imprimer a [*sic*] Albany, ce 22 Julliet [*sic*], 1860, par J. Munsell."

Something concerning the plan of publication may be gleaned from the following extract of a letter written by Shea to Lenox, and dated "New York 12 Sept. 1860." He writes:

> I have delayed acknowledging the receipt of your note in hopes of being able to send the small paper copies. You will find them large however. I wished to make them of the size of your Relations of 1655, 59, 76 and Marquette, but had to take a larger sheet and leave each to cut away as he chose.
>
> This Relation 1673–9 embraces some of the matter in the Marquette from a different manuscript, but does not contain Marquette's journal. The map is added merely because Father Martin had it, having himself drawn it on copper from the original map. It has a kind of antiquated air that is not amiss.

It would thus appear that the "Tiré à 100 exemplaires," printed on the verso of the regular title-page, refers to the whole Shea edition. The fact that so many apparently large paper copies are in evidence is now explained; the small copies

have simply been cut down to that size. The Lenox Library has two of the large copies—one of them printed on ordinary book-paper, like that library's smaller one, and the other printed on fine writing-paper. On the verso of the latter's title-page, Shea wrote as follows: "Des 5 de ce formet No. 2 J. G. Shea." This copy has another peculiarity. It contains everything noted in the above collation, and also another title-page with this imprint: "Quebec, | A la Preſſe Cramoiſy. | M. DCCC. LX. | Avec Permiſſion. | Le droit de traduction eſt reſerve." The same introductory "Epistre" is repeated, but is called "Avant-propos." On the verso of the Quebec title, instead of the usual statement of number of copies printed, this takes its place: "Regiſtré ſuivant l'Acte de la Legiſlature Provinciale, en | l'année mil huit cent ſoixante par le R. P. F. Martin au | Bureau du Regiſtrateur de la Province du Canada." Both the "Epistre" and "Avant-propos" are dated: "Montreal, 20 Julliet [*sic*], 1859," and have Father Martin's initials, "F. M."

NOTES TO VOL. LIX

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 27).—These islets are in the St. Lawrence, a little west of the mouth of Betsiamites River, nearly 200 miles below Quebec. They were probably named for Noël Jérémie, sieur de la Montagne; he was a native of Champagne, born in 1629, and married at Quebec (1659) Jeanne Peltier, by whom he had eleven children; the date of his death is not recorded, but was subsequent to 1686. The census of 1666 locates him at Quebec; that of 1668, at Côte de St. Ignace.

In later years, André had charge of the mission at these Islands (vol. lvii., *note* 11).

2 (p. 27).—*Chegoutimi:* a variant of Chicoutimi, concerning which see vol. i., *note* 50. At the entrance of this river into the Saguenay was early established a French trading post, which afforded opportunity for the missionaries to gain access to many savages from the northern tribes. At Chicoutimi the Jesuits had a little chapel (apparently not built until after 1661), which was burned a few years later. About 1670, a new chapel was erected in its stead, by François Hazeur, a wealthy merchant of Montreal. The Jesuit mission was maintained at Chicoutimi until 1782, when its last priest, La Brosse, died there. See historical sketch (probably by Ferland) of this mission in *Missions du diocèse du Québec*, April, 1866, pp. 23–55.

3 (p. 29).—The earthquake of 1663 is fully described in vol. xlviii., pp. 41–57, 183–223.

4 (p. 29).—A river thus named because it served as a highway for the Papinachois tribe in going to Chicoutimi for trade. It is now known as Rivière des Terres Rompues ("river of broken lands"), or Shipshaw River.

5 (p. 43).—Martin says (Douniol ed., t. i., p. 332) that this river is named by Father Laure (missionary in the Saguenay region from 1720 to 1738), Mouchaouraganich. It cannot be satisfactorily identified.

In the archives of the Depôt de la Marine, at Paris, are three autograph maps by Laure, dated 1731, 1732, and 1733, respectively. A

facsimile of the last-named is given by Rochemonteix (*Jésuites*, t. iii., end of vol.); cf. his note on p. 433.

6 (p. 51).—The bay of Seven Islands, about 300 miles below Quebec, is a large, almost landlocked harbor, one of the best on the N. shore of the St. Lawrence. "It has always been a great resort of the Montagnais Indians, and is connected by a broad and deep valley with Lake St. John, 300 miles to the southwest, through which an Indian road formerly ran."—*Lovell's Gazetteer*.

Bellin's large map of the St. Lawrence (1761) contains two auxiliary charts of this bay: one drawn by [Pierre?] Deshayes in 1686; the other copied from an English map of 1760.

7 (p. 51).—For sketch of Nicolas, see vol. xlviii., *note* 14.

8 (p. 61).—This was probably a son of Eustache Lambert (vol. xxxvi., *note* 34). See J. E. Roy's interesting account of Lambert and his family, in *Seigneurie de Lauzon* (Lévis, 1897), t. i., pp. 254–263.

9 (p. 65).—"This letter may seem to some readers only a continual panegyric upon the missionaries of New France. But it should be observed that this document was not intended for publicity; and that it was a confidential communication from a superior who, according to the dictates of his conscience, rendered to his higher superior an account of the religious who were under his direction. It should also be known that efforts had been made to traduce the apostolic men—not only to the ministers of Louis XIV., but even to their own provincial, and to Father Ferrier, the king's confessor. Father Dablon, then, discharged one of the duties of his office in establishing the truth."—Martin's note in Douniol ed., t. ii., p. 4.

10 (p. 69).—Reference is here made to the blueberry (vol. xvi., *note* 13).

11 (p. 69).—Antoine Silvy was born Oct. 16, 1638, at Aix-en-Provence. At the age of twenty he entered the Jesuit novitiate, at Aix; his studies were pursued there, and at Vienne, Dôle, and Lyons, successively. He spent the customary term as instructor at Grenoble, Embrun, and Bourg-en-Bresse. In 1673 he came to Canada, and in the following year was sent to the Ottawa missions, where he spent four years—during the last two, aiding Allouez in Wisconsin. In 1678, he was ordered to Tadoussac, whence he went, a year later, to found a mission on the shores of Hudson Bay. In 1686, Iberville, son of Charles le Moyne (vol. xxvii., *note* 10), conducted an expedition of Canadians against the English posts at Hudson Bay, most of which he captured; in this enterprise he was greatly aided by Silvy's information and advice. The priest remained there, combining with his missionary labors service as chaplain to the French

garrison at Fort Ste. Anne; these duties he fulfilled until 1693, aided during the last year and a half by Dalmas (vol. lviii., ***note*** 18). In that year Silvy returned to Quebec, where he spent the rest of his life; he lived at the college of Quebec, acting for a time as teacher of mathematics, then for ten years as minister. He died there in 1711 (probably Oct. 12).

12 (p. 73).—Acadia was at this time a field that had been abandoned by the Catholic religious orders since 1655, when the Capuchin mission was expelled (vol. xxx., ***note*** 22).

13 (p. 75).—It will be remembered that Massachusetts had passed an act (1647) expelling Jesuits from its territory (vol. xxxvi., ***note*** 11). At the time of Pierron's visit to the English colonies, the governor of Maryland was Charles Calvert, son of Cecil, the second Lord Baltimore (vol. v., ***note*** 11). The Jesuits in Maryland had been driven out in Clayborne's rebellion (1644–45); afterward returning to their post, their mission was again broken up in 1655. The few who remained after this dwelt in the English colonies only in concealment or on sufferance; and the triumph of Protestantism in England prevented the renewal of Catholic missions in the colonies.

14 (p. 75).—"The *Assistancies* are the grand divisions of the Society of Jesus. Each Assistancy has a representative at Rome who is called *assistant*. Five Assistancies are reckoned: the Assistancy of Italy, and those of Portugal, Spain, France, and Germany. England forms a part of the Assistancy of Germany."—Martin's note in Douniol ed., t. ii., p. 10.

15 (p. 89).—"The gulf of California was called by the Spaniards Mar de Cortes, or more commonly Mar Bermejo, from its resemblance in shape and color to the Red Sea. . . . In ignorance of this fact, the French translated Bermejo by Vermeille, and English writers Vermillion." "Theguaio, or commonly Tiguex, and sometimes apparently Tejas, and Quivira . . . [which] lay east of the country north of the river Gila, and are probably the present New Mexico and Texas, were first made known by the attempt of a Franciscan missionary [Fray Marc, in 1539] to reach the rich countries of the interior."—Shea's notes, *Disc. of Miss. Valley*, p. 4.

Winship, in his admirable monograph on Coronado's expedition (*U. S. Bur. Ethnol. Rep.*, 1892–93), locates Quivira (following Bandelier) in N. E. Kansas, beyond Arkansas River, and more than 100 miles N. E. of Great Bend; and the village of Tiguex at or near the present town of Bernalillo, N. Mex. (*ut supra*, pp. 391, 394–399).

The wording of this passage would indicate Joliet as the official leader of the expedition; but the authorities doubtless regarded Marquette as a valuable assistant to the enterprise, on account of his

knowledge of the Indian tongues and the savage character, as well as of the information regarding the great river which he had acquired while connected with the Ottawa missions.

16 (p. 93).—The name of La Conception appears also on Marquette's map, herewith presented; but he is apparently the only explorer or writer who thus named the Mississippi. Shea remarks, in a note upon this passage of our text (*Disc. of Miss. Valley*, p. 8): "The name of Immaculate Conception, which he gave to the mission among the Kaskaskias, was retained as long as that mission lasted, and is now the title of the church in the present town of Kaskaskia."

17 (p. 99).—Cf. André's account of these tides (vol. lvi., pp. 137–139; vol. lvii., pp. 301–305); see also vol. xxxviii., *note* 19.

18 (p. 101).—The description here given is insufficient for the identification of the plant. Various plants have been regarded as specifics for the bites of venomous serpents, especially *Aristolochia serpentaria* and *Polygala Senega;* but their virtues have apparently been somewhat exaggerated. Regarding the plants above named, see Charlevoix's *Plantes Amer. Sept.*, pp. 35, 36; his *Journ. Hist.*, p. 159; Rafinesque's *Medical Flora*, vol. i., pp. 60–65, and ii., pp. 63–65; and Pickering's *Chron. Hist. of Plants*, pp. 748, 768.

19 (p. 103).—W. J. Hoffman thus explains (*U. S. Bur. Ethnol. Rep.*, 1885–86, p. 155) the character of the cross erected by the savages: "Marquette was without doubt ignorant of the fact that the cross is the sacred post, and the symbol of the fourth degree of the Midē′wiwin, as will be fully explained in connection with that grade of the society. [Marquette's conclusion] was a natural one, but this same symbol of the Midē′ Society had probably been erected and bedecked with barbaric emblems and weapons months before anything was known of him."

The Midē′wiwin is "the society of the Midē′ or Shamans, popularly designated as the 'Grand Medicine Society;'" it is found in many Algonkin tribes. Its ritual, and "the traditions of Indian genesis and cosmogony, . . . constitute what is to them a religion, even more powerful and impressive than the Christian religion is to the average civilized man."—See Hoffman, *ut supra*, pp. 155, 256, and plate xv. (facing p. 240), in which are depicted the "sacred posts" above referred to. Cf. vol. xxx., p. 23, where a similar society is mentioned by Ragueneau as existing among the Hurons; and *note* 1 to same volume.

20 (p. 107).—Reference is here made to the Fox-Wisconsin portage (vol. lviii., *note* 7). The name "Meskousing" is but one of numerous variants of "Wisconsin."

21 (p. 109).—"This was probably the cat fish of the Mississippi

(Silurus Mississippiensis). They sometimes grow enormously large, and strike with great force any object that comes in their way."—B. F. French's note, *Disc. of Miss. Valley*, p. 17.

22 (p. 111).—The "monster" was "probably an American tiger-cat, the *pichou du sud* of Kalm. They differ from those of Africa and South America, because they have no spots." The fish was "the *polyodon spatula* of Linn. It is now very rare, and but seldom found in the Mississippi. It is also called by the French *le spatule*" (French, *ut supra*, p. 18).

23 (p. 115).—"These villages are laid down on the map on the westerly side of the Mississippi, and the names of two are given, Peouarea and Moingwena, whence it is generally supposed that the river on which they lay, is that now called the Desmoines. The upper part of that river still bears the name Moingonan, while the latitude of the mouth seems to establish the identity. It must, however, be admitted that the latitude given at that day differs from ours generally from 30′ to a degree, as we see in the case of the Wisconsin and the Ohio. This would throw Moingwena somewhat higher up."—Shea, *ut supra*, p. 20.

24 (p. 125).—Nearly all the aboriginal tribes assumed for themselves names of similar meaning, in much the same boastful spirit as the Greeks applied the term "barbarian" to all peoples outside of Greece.

25 (p. 127).—Captives taken in war were generally treated as slaves, among all aboriginal nations. The transition from this method of securing slaves to that of raids upon weaker tribes was, of course, an easy one; and not only the Illinois, but the Iroquois and other powerful nations, seem to have been habitual stealers and sellers of men.—See Carr's *Mounds of Miss. Valley*, pp. 30–33, where are cited many references to early writers, regarding this subject.

A note in *U. S. Cath. Hist. Mag.*, vol. xiv., p. 140, cites the finding by the Jesuit Grelon (vol. xxx., *note* 26), in Chinese Tartary, of "a Huron woman whom he had known in America. She had been sold as a slave from tribe to tribe until she reached that place."

26 (p. 129).—The custom here described appears to have been prevalent among the Southern and Western tribes, and is mentioned by many travelers and writers, even down to comparatively recent times. See Membré's narrative in Shea's *Disc. of Miss. Valley*, p. 151; Lafitau's *Mœurs des Sauvages*, t. i., pp. 52–53; Charlevoix's *Journ. Hist.*, p. 303; Long's *Expedition*, vol. i., p. 129; Parkman's *La Salle*, p. 207; Carr's *Mounds of Miss. Valley*, p. 33; and Coues's *Henry and Thompson Journals* (N. Y., 1897), vol. i., pp. 53, 163–165. Char-

levoix and Long, among others, suppose that the assumption of feminine garb and occupations by men proceeded from a superstition or a dream, or was the observance of some religious rite; some other writers assert that these men were set aside for infamous purposes — a statement apparently verified by much evidence, especially as this class of men were held in the utmost contempt, even among the savages. They were called by the French *bardache* (a word originally from Arabic *bardaj*, "slave"), or *berdache;* the English corruption of this word, "berdash" (a word used, in various forms, as early as 1548), is everywhere in use in the West and North, to designate the men referred to.

Catlin (*N. Amer. Inds.*, vol. ii., pp. 214, 215) describes the annual "dance to the Berdashe," as seen among the Indians whom he visited on the Upper Mississippi, and has a sketch (plate 296) illustrating it. He says of the "berdashe:" "For extraordinary privileges which he is known to possess, he is driven to the most servile and degrading duties, which he is not allowed to escape; and he being the only one of the tribe submitting to this disgraceful degradation, is looked upon as *medicine* and sacred, and a feast is given to him annually. . . . This is one of the most unaccountable and disgusting customs, that I have ever met in the Indian country, and so far as I have been able to learn, belongs only to the Sioux and Sacs and Foxes."

27 (p. 131).—In the MS. at St. Mary's College, which we follow, two leaves are here lacking — a lacuna supplied from Thevenot's *Recueil* (see Bibliographical Data for this volume).

The red stone of which the calumet was made has been, from an early period, obtained by the Indians from the celebrated "Pipestone Quarry," in Pipestone county, in the southwestern corner of Minnesota. This place was first described by George Catlin, who visited it in 1836; see his interesting account of the quarry and the surrounding region (with sketch of locality), in his *N. Amer. Inds.*, vol. ii., pp. 160, 164–177, 201–206. The stone was named in honor of him, "catlinite;" it is a red quartzite, regarded by Winchell as the equivalent of the New York Potsdam sandstone. See the latter's account of the stone and quarry, in *Minn. Geol. Survey Rep.*, 1877, pp. 97–109.

28 (p. 135).—This sentence is transposed by Martin (in the Douniol edition, and by a marginal correction on the original MS.) to take the place of *Chacun*.

29 (p. 137).—Martin, in Douniol edition (t. ii., p. 273), gives the entire chant (of which but one sentence is found in the Montreal MS.), with both words and musical notation. He gives as his

authority "a manuscript preserved by the Jesuits, at Paris, in which appear the notation of the song in the calumet dance, and the beginning of the seventh section." The song is as follows:

Cf. illustrated description of calumet dance, as practiced among the Omaha Indians, given in *U. S. Bur. Ethnol. Rep.*, 1881–82, pp. 276–282.

30 (p. 137).—This is the heading of section 7 given in the Lenox edition—a made-up title, however, as the Thevenot text is not divided into sections, but continues throughout without a break. Martin made another heading, given in the Douniol edition (and also in his copy from the Thevenot text, with which he supplied the gap in the Montreal MS.), which reads as follows, in translation: "Continuation of the voyage: various rarities encountered along the route; of the Pekitanoui river, by which one can proceed to California." Shea omits any section division at this point, and in his translation numbers the succeeding sections vii., viii., and ix., respectively.

31 (p. 139).—Here ends the lacuna supplied from the Thevenot text.

Pekitanoui: the Missouri River. "The name here given by Marquette, [meaning] 'muddy water,' prevailed till Marest's time (1712). A branch of Rock river is still called Pekatonica. The *Recollects* called the Missouri, the river of the Ozages."—Shea's note in *Disc. of Miss. Valley*, p. 38.

32 (p. 139).—French, *ut supra*, p. 38, thus identifies these plants

and fruits: "Probably *Cactus opuntia*, several species of which grow in the western states; *Diospyros virginiana*, or persimmon-tree; *Castanea pumila*, or chincapin."

33 (p. 141).—Parkman says (*La Salle*, p. 59, *note* 1): "The rock where these figures were painted is immediately above the city of Alton [Ill.]. The tradition of their existence remains, although they are entirely effaced by time. In 1867, when I passed the place, a part of the rock had been quarried away." But Amos Stoddard observes, in *Sketches of Louisiana* (Phila., 1812), p. 17: "What they [Joliet and Marquette] call *Painted Monsters* on the side of a high perpendicular rock, apparently inaccessible to man, between the Missouri and Illinois, and known to the moderns by the name of *Piesa*, still remain in a good state of preservation." Parkman mentions *(ut supra)* a map made for the intendant Duchesneau, soon after Marquette's voyage, "which is decorated with the portrait of one" of the monsters, "answering to Marquette's description, and probably copied from his drawing."

34 (p. 143).—This supposition of Marquette's has been confirmed by later explorations, which show that the headwaters of the Platte, tributary to the Missouri, closely approach those of the Colorado, which falls into the Gulf of California.

35 (p. 145).—*Ouaboukigou* (Ouabouskigou, on the maps of both Joliet and Marquette): corrupted by the French into Ouabache, and Anglicized as Wabash. By early writers and map-makers the name was applied to both the present Wabash river and the Ohio below their junction; it was also called by the French Rivière de St. Jérôme. By 1746, we see on D'Anville's map of that date "Ohohio, ou la Belle Riv.," applied to the entire course of the Ohio, and "Ouabache" to the Wabash, as now known; and Winsor cites (*Mississippi Basin*, p. 17) James Logan, of Pennsylvania, as making that discrimination as early as 1718.

36 (p. 145).—*Chaouanons:* the Algonkin name, meaning "people of the South," for the tribe now known as Shawnees (a corruption of the above word); also called Ontouagannha; see vol. xlvii., *note* 9. Shea, in his note (*Disc. of Miss. Valley*, p. 41) on this passage of our text, argues that this tribe is that of the Eries after their dispersion by the Iroquois. Cf. observation on the Attiwendaronk in vol. xviii., *note* 19; also vol. viii., *note* 34, and vol. xxi., *note* 11.

37 (p. 149).—"The missionary gives no name to this tribe or party, but from their dress and language, apparently of the Huron-Iroquois family, they may have been a Tuscarora party, and referred to the Spaniards of Florida with whom they traded in trinkets for skins."—Shea's note in *Disc. of Miss. Valley*, p. 44.

"Marquette had now reached the country of the warlike Chicachas [Chickasaws], whose territory extended several hundred miles along the banks of the Mississippi, and far to the eastward, where they carried on a traffic with tribes who traded with Europeans."—French's note, *ut supra*, p. 43.

38 (p. 151).—The Mitchigameas were located about the mouth of the St. Francis River in Arkansas. As for the latitude given to this place by Marquette, it varies somewhat, as might reasonably be expected, from that of modern surveys.

39 (p. 153).—"It is probable that Akamsea was not far from the Indian village of Guachoya, where De Soto breathed his last, one hundred and thirty years before; and Mitchigamea, the village of Aminoya, where Alvarado de Moscoso built his fleet of brigantines to return to Mexico" (1543).—French's note, *ut supra*, p. 46.

Later (1886), Shea locates Guachoya, following De l'Isle's map of 1707, at the mouth of the Red River; see his paper on "Ancient Florida," in Winsor's *N. & C. Hist.*, vol. ii., pp. 253, 294.

40 (p. 157).—Regarding the pottery manufactured by the tribes of this region, see Holmes's "Ancient Pottery of the Mississippi Valley," in *U. S. Bur. Ethnol. Rep.*, 1882–83, pp. 360–436; it contains numerous illustrations of specimens obtained from mounds and other sources in the Central States. See also Butler's "Prehistoric Pottery—Middle Mississippi Valley," and Seever's "Prehistoric Remains in St. Francis Valley,"—both papers describing and illustrating the pottery collection in the museum of the State Historical Society of Wisconsin,—in *Proceedings* of that Society for 1893, pp. 70–78. Cf. Thomas Wilson's "Prehistoric Art," in *U. S. Natl. Mus. Rep.*, 1896, pp. 475–480. It is probable that the earthen jars and vessels used by the Arkansas tribes at the time of Marquette's visit did not essentially differ, in form, process of manufacture, or use, from the specimens now on our museum shelves, obtained from mounds. Holmes says (*ut supra*, p. 371): "There can be no reasonable doubt that the manufacture of this ware began many centuries before the advent of the white race, but it is equally certain that the art was extensively practiced until quite recent times. The early explorers of Louisiana saw it in use, and the processes of manufacture are described by Dumont and others." And Hoffman (*U. S. Bur. Ethnol. Rep.*, 1892–93, p. 257) says: "Earthenware is no longer made by the Menomini, though some of the oldest women remember when pottery-making was engaged in."

41 (p. 161).—Reference is here made to the Illinois river; from its upper waters, the traveler obtained access to Lake Michigan by several portages. That between its northern fork (the Des Plaines

River) and the Chicago River was, owing to the southward current along the west shore of Lake Michigan, the usual route on the outward voyage from Mackinac and other northern points. The Des Plaines might also be reached by a similar portage to the Calumet River, which falls into Lake Michigan at the present South Chicago. On early maps the Chicago and Calumet rivers are sometimes confounded with each other. On the return trip, the voyager could reach the great lake not only by these routes, but by a third — via the Kankakee (the southern fork of the Illinois) and a portage (at the present South Bend, Ind.) to St. Joseph River, at the S. E. corner of Lake Michigan. This was often used when returning to Mackinac, as the lake current runs northward along the east shore.— See Winsor's *Mississippi Basin*, pp. 24–26.

The Chicago-Des Plaines route involved a "carry" of from four to nine miles, according to the season of the year; in a rainy spring season, it might not be over a mile; and during a freshet, a canoe might be paddled over the entire route, without any portage. A canal between these rivers was opened in 1848, which gave a strong impetus to Chicago's early growth; and the government drainage canal, now (December, 1899) nearing completion, follows the same route, from Chicago to Joliet, a distance of 36 miles southwest to the Des Plaines River — a waterway 14 feet deep, and 100 feet wide, which will not only insure proper drainage to Chicago, but greatly facilitate her commerce.

42 (p. 163).— These villages of the partly nomadic Illinois savages were not situated at the places afterward known by their names. The Kaskaskia village is placed by Shea (*Disc. of Miss. Valley*, p. 74, *note*) "near Rockport" (by which he apparently means the so-called "Starved Rock," on which La Salle built Fort St. Louis); and Parkman locates it (*La Salle*, pp. 65, 156) "about seven miles below the site of the present town of Ottawa [Ill.]."

43 (p. 167).— The portage by which Marquette crossed to Lake Michigan was that between Sturgeon Bay (in Door county, Wis.) and the lake. A ship-canal connecting these waters was opened July 4, 1879; it is 7,400 feet long, and saves 150 miles of navigation between the city of Green Bay and lower Lake Michigan ports. It is now owned by the U. S. government.

44 (p. 175).— La Toupine (Taupine) was the surname of a noted French fur trader, Pierre Moreau (Pierre Péré Moreau, according to Sulte — *Canad.-Français*, t. v., p. 16); he was born in 1639, near Xaintes, France. In 1671, he was with St. Lusson at Sault Ste. Marie (vol. lv., pp. 105–115); and his name appears in the *procès-verbal* drawn up on that occasion (published in Margry's *Découv.*

Français, pp. 96–99, and *Wis. Hist. Colls.* vol. xi., pp. 26–29), as "a soldier in the garrison of the castle of Quebec." In 1677, he married at Quebec Marie Lemire, by whom he had thirteen children. La Toupine was one of Frontenac's adherents; it was charged that he, with other coureurs de bois, was shielded in illicit trading by the governor's influence. In 1681, he was living in the "upper town" of Quebec, where he died in August, 1727.

45 (p. 195).—For location of this place, see vol. l., *note* 13. Cf. Shea's note, in *Disc. of Miss. Valley*, p. 59.

46 (p. 201).—This date is incorrect, as May 19 fell on Sunday in 1675. Marquette's death occurred on Saturday; the date should therefore be May 18.—A. E. Jones, S.J.

A letter (dated Oct. 10, 1675) by the Jesuit Cholenec, published in Rochemonteix's *Jésuites* (t. iii., pp. 606–612), explicitly states that Marquette died "on Saturday, May 18, between eleven o'clock and midnight." Cholenec adds that the donnés who accompanied the Father had come down to Quebec that summer; that he had obtained from them full particulars of Marquette's last voyage; and that the latter had occupied himself, while wintering at the Chicago portage, in writing memoirs of his voyages.

47 (p. 221).—We here insert letters by Allouez, giving an account of his work for the years 1674–75. The first letter is made in Douniol (t. ii., pp. 217–219) part of the *Relation* of 1673–74; but that text is modernized. We follow a text in Martin's handwriting (probably copied from a Roman MS.), appended to the Montreal MS. of the *Relation* of 1673–79. The second letter is taken from that *Relation;* it is erroneously placed with the other letter *(ut supra)*, in Douniol.

48 (p. 235).—The account of Marquette's death here given, in Douniol, has already been presented by us in doc. cxxxviii., *ante*.

49 (p. 253).—Jean Baptiste Boucher, born at Soissons Feb. 6, 1641, became a Jesuit novice at Nancy, Oct. 2, 1663. He was an instructor at Dijon and Chalons during 1665–69; and then, for five years more, pursued his studies at Ensisheim and Pont-à-Mousson. In 1674, he came to Canada, where he was soon employed in the Tadoussac mission; he remained there four years, aiding Crépieul, and then spent a winter with the savages at Lake St. John. In Rochemonteix's phrase (*Jésuites*, t. iii., p. 427), "discouragement then seized him, and he returned to France" (1680).

50 (p. 269).—Pierre Cholenec was born in the diocese of Léon, June 30, 1641; and entered the Jesuit novitiate at Paris, Sept. 8, 1659. He acted as instructor at Moulins and Eu from 1661 to 1670, except three years spent at La Flèche in the study of philosophy. Four

years more he passed in the study of theology, at Paris; and in August, 1674, he departed for Canada. He was long stationed at the Indian colony of St. Francis Xavier du Sault, where, in 1680, the noted Iroquois convert Catherine Tegakwita died. An account of her life was written by Cholenec, who was her confessor. He was, in later years, stationed at the Jesuit residence at Montreal, of which he was, in 1700, superior.

51 (p. 285).—The new intendant, Talon's successor, was Jacques Duchesneau, chevalier, and sieur de la Doussinière, who had held an important government position at Tours, France. He came to Canada in September, 1675. Almost from the first, Frontenac and Duchesneau were unfriendly to each other, a feeling which soon developed into positive hostility. Each made complaints of the other to the home government, which vainly tried to adjust their differences and secure harmony in their official relations. Finally, Louis XIV., losing patience, recalled both of them to France (May 10, 1682).

The seigniory of Sault St. Louis, mentioned in the text as given by Duchesneau, was granted to the Jesuits May 29, 1680 (vol. xii., *note* 11); it adjoined that of La Prairie on the southwest.

52 (p. 287).—St. John the Baptist—whose feast, as we have already seen, was annually celebrated by bonfires and other rejoicings—is regarded by Roman Catholic Canadians as the patron saint of their country.

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